




This treatise concernynge the fruytfull
saynges of Dauid the kyng & prophete in
the seven penytencyall psalmes. Deuyded
in seven sermons was made and compyled
by the ryght reuerente fader in god Johan
syther doctoure of dyuynite and byshop of
Rocheſter at the exortacion and ſterynge of
the moost excellēt pryncesse Margarete cou
teſſe of Rychemout and Derby & moder to
our ſoueraigne lordē kinge Henry the. viij.

Here beynneth the prologue.

Whan I aduerte in my remembraunce the fruytfull & noble translacons compyled & translated in tyme paffe by many famous & excellent doctours grounded on scripture by hye auctorite/ the whiche synghulerly not themselfe applyed dayly to pronounce the wordes of our blessed sauyour Ihesus & of many prophetes & prudent ecclesiastycall doctours whose mydes with the grace of the holy ghoost was spyrtyually enlumyned/ but also the sayd doctours them endeuoured wth dyligent labour to put in memorye by wytyng the sayd sermons to the grete bryghte and helth of the reders and herers of the same/ the whiche promys by me inwardly considered for as moche as I of late before the moost excellent pryncesse Margarete countesse of rychemonde & derby & moder unto our souerayne lord the kynge Henry the seuenth/ publyshed the sayenges of the holy kynge & prophete Dauid of the. lviij. penitencyall psalmes in the whiche my sayd good & synghuler lady moche delyted/ at whose hygh comasidement & gracious exhortacon I haue put the sayd sermons in wytyng for to be impressed/ that all tho persones that enten tyfely rede or here theym may be styred the better to trace the way of eternall saluacyn in sacpatly to beholde with Joye inestimable the glourous Cerynte who preserue ghosly & bodyly my foresayd lady & our redoubted souerayne lord her sone with all his noble progeny and that the intellygentes of the sayd sermons may be gladder in the path of ryght wylnes dayly to perseuer. 

 Here endeth the prologue.



Bendes this daye
I shall not decla-
re to you any par-
te of the epyll or
gospelle / Whiche
peraventure ye a-
byde for to here at

this tyme. But at the desyre & installee
of them (Whome I may not contrary
in any thyng Whiche is bothe accor-

dyng to myn dutye and also to the psonles helth). I haue
taken vpon me shortly to declare the fyrst penytencyall
psalme. Wherin I beseeche almyghty god for his grete
mercy and pyte so to helpe me this daye by his grace that
Whatsoeuer I shall say may fyrst be to his pleasure to the
profyte of myn owne Wretched soule / and also for the hol-
some comforte to all synners Whiche be repentaunte for
theyr synnes & hath tourned themselves Wholly all theyr houle
herte & mynde vnto god the way of Wyckednes & synne
utterly forsaken. But of We go to the declaracyon of this
psalme it shall be profytable & conuenient to the We Who
byde Wyte this psalme / for What occasion he Wrote it /
and What fruyte / profyte & helpe he obteyned by the same
Dauid the sone of Jesse a man syngherly chosen of al-
myghty god / & endued With many grete benefytes after
ward he sinned greuously ayens god and his lawe / and
for the occasion of his grete offence he made this holy

psalme / and thereby gate forgiveness of his synnes. Be-
holde / take heed who he was / of what stocke he came
that made this holy psalme / for what occasion he made
it / and what profyte he obtained by the same. But these
thynges shall be more openly declared / that eche one of
you may knowe how grete a synner this prophete was
and also the gretenesse of his synne / that we by the exam-
ple of hym warned / instructe / and monyfyed / despayre
not in our condempcion / but with true penance let vs alle
of our blessyd lord god mercy and forgiveness. We shall
perceyue and knowe the gretenesse of his synne so muche
the better and sooner / yf his grete unkyndenesse the we do
ayenst god almyghty that was so benefycyall vnto hym
he made open and knowne to vs. ¶ Jesse the father of
Dauid had seven sones / Dauid was the yongest of them
all / leest in personage / leest sette by / and kepte his fathers
shepe. Not withstandinge the goodnesse of almyghty
god onely dyde electe and chose hym / all his brethren re-
iecte and set aparte. And then commaunded Samuell the
bysshop and prophete to anoynt hym kynge of Israhell.
Was not this a grete kyndnes of almyghty god the we do
vnto suche a maner byle persone sette to the offyce of ke-
pyng beestes / that he of his goodnes wolde calle from
soo byle an offyce / sette hym by his commaundement as
kynge and heade of all his people. But lette vs se what
dyde he more for hym. Kynge Saul in to whome after
the bykyng of the commaundement of almyghty god
entered a wyched spyrte / the whiche troubled and vexed
hym sore. And whan that he made serche all aboute for
to haue a cunnynge and a melodious harper / by whose
swete sounde whan that he sholde styrke vpon his har-
pe / the woodnes of the foresayd wyched spyrte sholde

he mytygate and swaged / none suche coude be founde
but this same Dauid / Whiche by a speryall gyfte of al-
myghty god coude playe well and nobly vpon the harpe
At any tyme When the Wycked spyryte bered and trou-
bled kynge Saul / Dauid sholde come before hym. And
as ofte as he played vpon his harpe / bothe Saul was re-
fresshed and comforted / and the Wycked spyryte depar-
ted and troubled hym noo more for that tyme. Was not
this a grete benefyte of god gyuen to Dauid. And besy-
de this When Abraham sholde make bataylle apenst the
phylistees / one of theyr nacyon amonge them a meruay-
lous stronge man as grete as a gyaunt / strenghted and
cladde on euery feture With sure and stronge armure / he
called all Abraham to fyghte With hym man for man vn-
der this condycyon / that yf any Abrahamite coude bayn-
quyshe hym in bataylle / all the myltitude of þ phylistees
sholde be subgettes to Abraham / and contrary wyse / yf he
gate the vyctorye / all Abraham in lyke condycyon sholde
be subgagate and thral vnto the phylistees. No man a-
monge all the grete myltitude of Abrahamytes had auda-
cyte or boldnes With this monstrous creature this phy-
liste to make bataylle / save onely this lytell persone dauid
To Whome almyghty god gaue soo grete boldnes (all
thoughe he was but lytell in personage and stature) ne-
uertheles he in no condycyon fered to fyght and make ba-
taylle With this grete and myghty gyaunte. At the laste
thoughe it were Incredyble to euery man that Dauid
sholde haue the vyctorye / he armed hymselfe With the ar-
mure of kynge Saul. But as a man not custumed to we-
te harnys / he was than more bu wylde to doo any fayte
of armes than he was before / and coude not hse at lyber-
te any membre of his body. Therefore soone he stypped

hym of that arape: naked Without any maner of wep-
erthly to defende hymselfe save onely With his staffe spy-
ge and a stone: wente forth to fyghte With this grete gy-
sante. And as this phylyste came to hym warde With a
cruell and a blasphemous countenaunce: he bytte hym at
one caste With a stone on the foreheed and so overthrewe
hym: and shortly drewe nygh hym and With the swer-
de of the same defourmed creature he stroke of his heed.
O meruaylous god by Whose onely power this wephe
and lytell persone Dauid vnarmed obteyned the grete
and meruayllous vyctory of soo proude an enemye. But
What of this / the benefytes Whiche almyghty god byde
for hym be innumerable and impossible for me now to
shewe them all. He defended hym agaynst the enuyous
myndes of his brethren: he defended hym from the dan-
gers and peryles of the two cruell bestes / the lyon and
the bere: he saued hym harmelesse from the enuyous per-
secucyons of kynge Saul / more ouer agaynst the battell
of the phylystees. And at the last Whan kynge Saul was
deed he made hym kynge of Iſrahell. By these grete and
manysfolde gyftes We may vnderstonde how moche Da-
uid oughte to humyle hymselfe vnto almyghty god and
how moche he was bounden to hym. And how vngyen-
tyll he oughte to be reputed and taken / yf he sholde not
serue his lord and maker With alle his hole mynde and
true herte. fethermore after he was made kynge lyued
in peace and ease / and hadde many wyues / not contente
With theym / set aparte the goodnes and gentylnes of al-
myghty god: he toke to hym an other mannes wyfe / and
With her comytted adulterye / contrarye to goddes lawe.
This Woman was the wyfe of his true knyghte called
Uriah Whiche at that tyme was in the kynges warres

as a behaunt knyght. Dauid than serynge that his gre-
uouse offence of aduourtye sholde be openly knowen/
sente for Urye / trustynge verily at his comynge that he
wolde resorte vnto his wyfe / but firmly he denyed it/
and wolde not come at his sendynge for. Than Dauid
serynge that / founde the meanes by his letters sente vnto
Joab the chiefe capytayne of his host that the sayd Urye
sholde be sette in the foremost warde of the bataylle / and
soo for to be slayne / whiche accordynge to his desire was
done / and this good knyghte Urye there suffred deathe.
Beholde the accumulacyon and heppynge of synne vpon
synne / he was not satysfied with the grete offence of ad-
uourtye done ayenst almyghty god / but shortly after com-
mytted manslaughter. Aduourtye in any persone is to be
abhorred / and it is more to be abhorred yf manslaughter
be Ioyned to it / and namely the sleynge of soo cleane and
soo holy a man to whome he was soo gretely beholden
for his trouthe and laboures whiche he toke in his war-
res and besynes. Now more ouer how many grete bene-
fites hadde he before this of almyghty god / wherby he
myght not of very ryght bye the least of his commaun-
dementes without grete vnkynndenesse he neuerthelesse
wolde not lette to commytte these abhomynable synnes
aduourtye and manslaughter / and a longe season lye and
was accustomed in theym. But yet let vs calle vnto our
myndes how mercifull almyghty god was vnto hym
for all this. Our blessyd lord almyghty god of his In-
fynyte goodnes and mekenes sente a prophete vnto hym
the whiche warned hym of his grete offences. And as
soone as Dauid was in wyll for to knowlege hymselfe
gyltye / and sayd. **Peccavi domino.** I haue offen-
ded my lord god / anon forthwith all his synne was

forgyuen. Is not the grete mercy & mekenes of almygh-
ty god grete to be magnified and spoken of that he the
Wed to Dauid/after so grete benefytes gyuen vnto hym
after his greuous offences and very grete unkyndnesse/
soo soone for to gyue hym mercy and forgyuenesse. yes
truely. yet not withstandynge for all this/ anone he for-
gate the goodnes of almyghty god & agayne fell to synne
in the synne of pryde/ beyng proude of the grete nombre
and multytude of his people agens the comaundement
of the lawe of god/ Wherby all his grete unkyndnes be-
fore was reneWed more and more. What thyng myght
he than trust to haue but onely the punishment of god/
Whiche he gretefully feryng was meruayllously penytent
and knowleged himselfe greuously to haue offended our
lorde god askynge hym mercy/ made this psalme wyth
grete contricyon & sorowe in his soule/ Wherby agayne
he obteyned forgyuenes. Now ye vnderstande who ma-
de this psalme/ What occasyon caused hym to wyte it/ &
What proufite he gate by the same. Whiche of vs now
that were seke in ony parte of his body beyng in Je-
opardye of deth/ wolde not dyligently serche for a medy-
cine wherwith he myght be heled/ and syth make inqui-
sicyon of hym that had the same sekenesse before/ wolde
we not also put very trust & hope to haue remedye of our
dysseale by that medycyne wherby lyke maner sekenes &
dysseales were cured before. Syth we now therfore ha-
ue herde tell for a trouthe how grete seke and dyssealed
this prophete Dauid was/ not with sekenes of his bo-
dy/ but of his soule/ & also with what medycyne he was
cured and made hole. Let vs take hede and vse the same
whan we be seke in lyke maner as he was by our syn-
nes shortly to be cured/ for he was a synner as we be

but he dyde holysome penance makynge this holy psalme
Wherby he gatte forgyuenes & was reioyced to his soules
helth. We in lyke wyse by ofte sayenge and redynge this
psalme With a contryte herte as he dyde / askynge mercy /
shall Without doubte purchase and gete of our best and
mercyfull lord god forgyuenesse for oure synnes. This
psalme is deuptyd in thre partes. In the fyrste the mercy
of god is asked. In the seconde reasons be made Wherby
the goodnes of god sholde be moued to mercy / and in the
thyrde is grete gladnes thewed for the vndoubtefull ob
teynynge of forgyuenesse. All though he almyghty god in
his selfe and of his eternall beyng & nature is Without
mutabyltye or chaunge / yet dyuerse affectes be gyuen to
hym in maner as be in man / as it myght be thought / som
tyme Wroth / and somtyme mercyfull / in case he myght be
chaunged fro Wroth into mekenes / but not Withstandyn
ge as saynt James sayth. *A pud deū nulla trans
mutatio est neq; vicissitudinis obumbratio*
God is Without mutabyltye or chaunge / he is alway one
for as we se the beme that cometh from the sonne alway
one in it selfe hurteth and greueth the eye that is not cle
ne and persyte / and comforteth the eye whiche is pure
Without any chaunge of his operacion. Soo almyghty
god is called greuous vnto a synner infecte With the ma
lyce of synne / and make and gentyll vnto the ryght wyse
man that is purged from synne / this is done Wythout
mutabyltye in god. Truly as long as a creature conty
nueth in the Wretchednes of synne / so long shall he thyn
ke that god is Wroth With hym / lyke as the eye Whyles
it is soze / so long shall the sonne beme be greuous and
noysome to it / and neuer comfortable tyll the sikenes and
dysplese be done awaye. Therefore Doubt confyderynge

in hymselfe how greuously he hadde offended almyghty
god: that man may here & suffice his punishment/ma-
keth his prayer that he bouchesaue neyther to punyssh
hym eternally by the paynes of hell/neither correcte hym
by the paynes of purgatorye/ but to be meke & mercifull
to hym. *¶* The maner wherof almyghty god dealeth with
synners after thre dyvers kyndes that be of them. Some
maners of synners there be that contynue in theyr wret-
chednes vntyl they dye: & those almyghty god punyssheth
in the eternall paynes of hell/ the mynystres of those pay-
nes be the deuylles. Some maner of synners there be that
som what before theyr deathe hath begon to be penitent &
amende theyr lyf: & these almyghty god punyssheth in the
paynes of purgatorye whiche haue an ende: & they be my-
nystred by his aungelles. Thyrddly some there be whiche
by grace in this lyfe hath soo punysshed theymselfe by pe-
naunce for theyr offences/ that they haue made a sufficient
recompence for them. And these almyghty god dooth ac-
cepte by his infynyte mercy. Therefore this pphete sayth.
**Dñe ne in furore tuo arguas me: neq; ira
tua corripias me. Miserere mei dñe qm̃ in-
firmus sum.** Good lord correcte me not in the euer-
lastinge payne of hell/neither punyssh me in the paynes
of purgatorye/ haue mercy on me good lord/ for I am feble
and weake. Of a trouth every man & woman shall ston-
de before the trone of almyghty god at the daye of Juge-
ment/ & at that tyme suche as neuer wolde be penitent for
theyr offences in this lyfe shall be punysshed very sharply
and greuously in the eternall paynes of helle & with this
moost sharpe & greuous worde spoken of almyghty god.
Et maledicti in igne eternũ. Bo ye cursed peo-
ple in to the eternall fyre. They shall goo a waye from his

face whose beauty can not be expressed / Wherof the ang-
gels desireth to loke and to beholde it. And also they
shall departe With his curse not in to a place of any plea-
sure but of all by pleasure and greuousnes. Wherewith
ly in to the fyre that neuer shall haue ende. for it shall be
euerlastyng. **In igne eternum.** Where also shall
be noo frendshipp that is comfortable / but on every syde
the horrible & fearful sighte of deuylles. Almyghty god
sayth. **Preparatus est diabolus & angelis eius.**
That fyre is prepared for the deuyl and his aungelles.
Take hede With what paynetulnes and bytternes they
shall be reproued / forsaken and punished / Whiche shall
be tourmented in that fyre. Therefore our prophete Da-
uid asketh of almyghty god to be deliuered frome that
euerlastyng payne. **Domine ne in furore tuo**
arguas me. In the euerlastyng punishmente al-
myghty god shall be soo greuous and intretable that yf
all the aungelles and all the hole courte of heuen sholde
praye for synners beyng in those paynes of helle / they
sholde not be herde. For Withstandyng he delecth more
meekely With the soules that be punished in the paynes
of purgatory / for the whiche he heareth y prayers of good
people. Elles as it is wyten in scripture. **Animum**
esset & in vtile p defunctis orare vt a pctis
solutant. It were vayne and vnprofytable to praye for
them that be deed to thentent they may be deliuered fro
the paynes deserued for synne. It is Without doubtte that
god accepteth y prayers / sacrifices / & other good werkes
offred to hym for y soules in purgatory Wherby they may
be the sooner deliuered fro payne. Of a trouth in y place
is so grette acerbite of paynes y no byfference is bytweene

the paynes of hell and them but onely eternyte / the paynes of hell be eternall and the paynes of purgatory haue an ende / therfore almyghty god dooth punyſhe ſynners very ſharply in theſe paynes all though he they haue an ende. And bycauſe of that our prophete prayeth ſayenge.
Deus in ira tua corripas me. Correcte me not good lord in the paynes of purgatory. The mercy of god is grete vpon ſynners whiche wyll tounne them to hym by forſakynge theyr ſynnes / that where as they haue deſerued eternall paynes / they may chaunge and mytygate them in to temporall paynes in this lyfe by penance / and after they be deed to make full ſatyſſaccyon in purgatorye. But ſyth theſe paynes be ſo greuous as no tonge can tell yet the mercy of god is ſoo grete that yf they wyll in this lyf they may punyſhe themſelſe for theyr offences ayenſt almyghty god / & he accepteth pour owne punyſhement done here (yf it be ſuſſyſſente) ſoo mercyfull that anone whan theyr ſoules ben departed from the bodies / they ſhall neyther be caſt in to hell neyther in to the paynes of purgatorye / but without any lette to be in the gloriouſ place of heuen. Our prophete therfore ſerpyng to offende almyghty god / ſyth that afore tyme he was ouercomen by his owne voluptuousnes / now moche more he dyedeth leſt he ſayle & be ſaynte in hymſelſe for fere of the bytternes of theſe paynes / wherfore he ſayth. **Miserere mei dñe quoniam infirmus ſum.** Bleſſyd lord haue mercy on me for of my ſelſe I haue no ſtrength / lyke as he myghte ſaye. I was ſeble and ſaynte in reſpyng myne owne pleaſure / and moche more ſeble I ſhall be to ſuffre thoſe grete paynes / for this cauſe good lord neyther punyſhe me eternally in helle / neyther correcte me in the paynes of purgatorye / but accepte my penance whiche

my trespases may suffice me in this lyfe. Blessed lorde
thou art all hope good and mayst haue no man with-
out he hymselfe be in the blame not by thyne owne fault.
For where as the foune berris is collytable to the eye that
is cleare and hole / and greuous to the eye whiche is soye
and watry / there is no blame in the foune but onely in the
skenes that is in the eye. So where that almyghty god
rethorberth some with hope & some with payne / no blame
is in god / but onely in the synner whiche is so soye infecte
with synne / almyghty god can do no lesse but punyssh
hym as longe as he contynuerth in that synne / all though
almyghty god in hymselfe can not be but all good. His
holy prophete therfore prayeth that he may be made hole
of his greuous skenes whiche is synne / payenge. **S**as
tia me domine. Good lorde make me hole. Truly
that creature hath neede for to be made hole whiche is so
soye bered with greuous skenes that bitterly can fynde
noo reste in any parte of his body / where also not onely
the membyres whiche be stronge feele trouble and payne /
but as well they that be feble be troubled in lyke maner.
It is the properte of synne to infecte any creature in that
maner wyse. For as playe the prophete sayth. **Q**uasi
plis quasi mare feruens quod quiescere non
potest. The herte of a synfull persone is lyke vnto the
troublous see whiche neuer hath reste. What thyng
may be thoughte more troublous and more ynquyete
than is the see whan that it rageth. Euen in lyke wyse
is the herte of a synfull persone. **A**ppostle Ambrose
asketh this questyon as thus. What payne is more gre-
uous than is the wounde of a mannes conscience in-
wardly / it troubleth / it bereth / it pycketh / it tereth / and
also it crucyfyeth the mynde / and it steryeth wylde

the memory / it comforteth the reason / it correcteth the will
and enquieth the soule. Therefore our prophete addeth
in his prayer. **Q**uoniam confurbata sunt om-
nia ossa mea / & anima mea turbata est valde.
Lorde make me hole / for all þ partes of my body be with-
out reste / and my soule is sore troubled / wherof cometh
this grete trouble but onely of synne / Whiche tourneth
a waye the face of god from synners. **I**n we rede in scrip-
ture that on a tyme the see was very troublous. Whyles
our sauyoure Ihesu cryste ones slepte in a shyppe all the
see was moued and stered with stormy tempestes / but
anone as he opened his eyen / With one worde it was
swaged & at rest / Whiche trouble and ynquietnes of the
see sygnifyeth þ trouble of the soule whan almighty god
tourneth a waye his face from the synner / for it is wyrten
in an other place. **U**ertente te faciem tuā tur-
babitur. whan thou good lorde turnest a way thy
face all thynges shall be troubled. Therefore the heacyon
of the soule shall not be mytygate & done a waye vnto the
tyme our mercyfull lord god turne hymselfe vnto the syn-
ner. Our lorde shall turne hymselfe as soone as the synner.
Wyll be conuerted from his synfull lyfe. He promysed soo
to do by his prophete zacharye / sayenge. **C**onvertimini
ad me & ego conuertar ad vos. Be ye turned to
me and I shall be tourned vnto you. O blessed lord how
redy is thy mercy to synners Whiche Wyl tourne them to
the by doyng penauence that thou wolde bouchelaue to
promyse thyselfe to be turned vnto them as soone as they
shall tourne theymselfe vnto the. Therefore our prophete
sayth to the. **S**ed tu dñe vltro quid. Good lord why
tarest thou soo longe / as he myght saye. Thou knowest

my tribulacion & now I am turned to the why suffrest
me so longe to be vexed With this trouble/ commaunde the
Wyndes/ & age the tempestes/ Delyuer my soule fro these
stormes/ for yf thy mekenes be turned and loke vpon me
all the membris of my body and also my soule shall be in
rest and peace. **Conuertere ergo domine & eripe**
animam meam. Therefore good lord be thou turned vn-
to me and delyuer my soule from this tribulacion wher-
with it is troubled by the reason of my synne. Delyuer
my soule/ make it hole frome the sekenes of synne by the
medycyne of penance/ delyuer it from the bytter paynes
of purgatorie/ delyuer it also from the eternall punysh-
ment whiche shall be excercysed in helle. This holy pro-
phete mekely prayeth almyghty god for to be delyuered
from all these paynes/ he sayth. **Saluum me fac.**
Good lord saue me frome all these outragious paynes.
All this whyle it hath ben spoken to you of this holy
prophetes petycon. Now foloweth the reasons whi-
che he made/ wherby almyghty god muste nedes be mo-
ued to graunte his petycon. The fyrste reason is taken
of the mercy of god. But what shall we saye of this/ is
almyghty god vniuersall and vniuersallfull. Aye verily.
It is wyrtten by the prophete. **Misericors et mise-**
rator dominus/ paciens & multū misericors
Our lord is bothe mercyfull in warde and also the doer
of mercy outwarde/ pacient/ and alwaye mercyfull. He
therefore hath mercy and pyte vpon wretched synners/
and is also moche mercyfull/ and he that is moche mercy-
full muste nedes excercyse his mercy in dede. But vpon
whome. vpon ryght wyse people. What nedeth that/
synneth in them is noo wretchednes/ for why they be with-
out synne/ whiche onely is wretchednes. Therefore to be

mercyfull and excercyse mercy in dede is necessary to syn-
ners. The ryche man o'berth of butye to doo his mercy
vpon the poore creature. And the physycen vpon the
seke. Soe almyghty god must doo his dede of mercy vnto
synners. It is wyrtten in the gospell. **N**on h'is qui
sani sunt opus est medico sed q' male se habet.
They that be hole nedeth no physycen / but a physycen
is nedefull vnto them that be seke. The myserable syn-
ners whiche be tyasse do'vne by the moost myserable
sekenes of synne haue grete nede of a medycyne to make
themy hole. What is that? Truly the mercy of almyghty
god / for the pooer that a man be the moze nede he hath
to the ryche man / and the moze seke that a man is the bet-
ter medycyne he hath nede of. Synners therfore whi-
che be in so grete and myserable nede of helpe haue mo-
che nede of the grete mercy of almyghty god. For the whi-
che saynt Poule sheweth the largenes of grace was ge-
uen for the gretenes of synne. **U**bi abundauit de-
lictū: sup'abundauit et gratia. where as synne
was aboundant / grace was superaboundant. But al-
myghty god wyll neuer haue mercy on them that forsake
his grace & tourne themselves a way from hym but yf they
wyll be turned agayne to hym by penance. For without
doubte he is mercyfull & wyll excercyse his mercy in dede
vpon them that wyll tourne to hym by penance. For it
is wyrtten in ecclesiastico. **Q**uā magna mīa dñi &
p'pitiatio illius' p'ueritētib' ad se. How grete
is the mercy & mercyfull doyngs of god to those that wyll
turne them to hym. Dauid therfore after he had synned &
turned hymselfe by penance vnto god asketh this p'p-
cyon / that our lord of his goodnes wolde bouchelaufe

to be turned agayne to hym / deliueringe his soule from
all perilles / he forgesyth his reason by his mercy synge.

Propter misericordiam tuam. Good lord save me
for thy grete mercy. Not onely he legeth his mercy to hym
be his reason / but also his wysedome / for bycause he is
his creature and of his operacyon / therfore god of his
wysedome sholde not suffre hym to peryshe. It sholde
seme that he was create of god but in vayne and for noo
thyng / without he myght come to the ende that he was
made for / he was brought forth in to this worlde by his
creacyon / to the intent he sholde knowe god / & that knowi
lege had sholde loue hym / and in that loue he sholde al
waye bere god in his remembraunce / and neuer cease in
guyng thanks to hym for his innumerable benefytes
But these thynges can not be done in purgatorie / and
moche lesse in helle / for in purgatorie is soo grete sorowe
for the Innumerable paynes / that the soules there may
scante haue remembraunce of any thyng elles saue on
those paynes. Syth it is so that the sorowes of this worl
de more vehemently occuppeth the mynde than doth the
pleasures / and also the pleasures of this worlde (yf they
be grete and ouer many) wyll not suffre the soule to re
membere it selfe / moche lesse therfore it shall haue any re
membraunce abydyng in tourmentes / for cause also the
paynes of purgatorie be moche more than the paynes of
this worlde / who may remembre god as he ought to doo
beyng in that paynfull place / therfore the prophete sayth

Quonia non est in morte qui memor sit tui.

Noo creature beyng in purgatorie may haue the re
membraunce as he sholde. Than syth it is so that in pur
gatorie we can not laude and prayse god how shall we
doyt we be in hell / truly in that terribble place noo crea

ture shall neyther loue god/neither laude hym. But al-
waye they shall be in the Wred With contynuall hatred and
blasphemynge / cryenge out vpon almyghty god & de-
pyssynge his holy name. This prophete for this cause ad-
deth sayenge. **I**n inferno autem quis cōfitebi-
tur tibi. Blessed lord what creature shall honour and
worshyp the in hell. Thyrddly he fortetpeth his reason by
the ryght wysenes of god on this wyse. God is ryght-
wyse / wherfore he may not of ryght punyshe the wyse for
one and the same cause / an offence ones punysshed it is
no ryght that the same be punysshed agayne. The good-
nes of almyghty god gyueth vs tyme and space to pu-
nysh the our owne selfe by doyng de we penaunce for our
trespasses / and that done suffyciently he is content soo to
forgyue vs without ony more punysshement / whiche
saynt Poule wytnesseth sayenge. **S**i nos metipso
diuicicaremus nō utiq; diiudicaremur. If
we gyue streyght Jugement ayenst our selfe by doyng
de we penaunce / almyghty god shall neuer after Juge vs
by his streyghte punysshement. The holy prophete she-
weth what payne & punysshement he vseth ayenst hym
selfe sayenge. **L**aboravi in gemitu meo. I haue
laboured in my wepyng. The wepyng hertely for syn-
nes is of soo grete vertue and strength vnto god that for
one wepyng comynge fro the herte of a synner / our lord
forgyueh his trespasse. **N**ā in quacūq; hora pec-
cator ingemuerit saluus erit. for whan euer a
synner wepeth & wayleth hertely for his synnes / he shall
be saued / wepyng doth that thyng in the soule whiche
rubbyng and fretynge dooth in the yren. Rubbyng ta-
keth alwaye ruste and cankyng from the yren. And

Weppynge putteth a waye from the soule the infectyon of synne. The yren With rubbingge anone Wyl synne full bygyht. Soo the soule With Weppynge is made fayre and Whyte. Weppynge cometh of the very soze we strome the herte / lyke as synne is caused and cometh of the vnlawfull pleasures of the body. Therefore as the vnlawfull soze of the herte putteth a waye the vnlawfull pleasure of the body. Soo dooth herty Weppynge for synne / erpelle synne / and is a suffycient and Juste recompence for it. But here it is to be noted that the prophete sayd not onely he Weped / but also he sayd. **Laboravi in gemitu meo.** I have laboured in my Weppynge / What other thyng is it to labour in Weppynge / but as we myght saye / almost to be made Wery With Weppynge. Therefore this prophete Wayled and Weped oftentymes for his synnes / in soo moche he thought in hymselfe for the grete laboures in his Weppynge almost for to have ben overcomen / to thentent he myght be Wyl and suffyciently punysshed his body in this lyfe. Also he Weped not onely / but also very soze and pytfully / for bycause he myght Washe every synne in hym With his bytter teres. In lyke maner as we se by rusty and cankred pottes When they shall be made clene / fyrst they rubbe a waye the ruste and after that Washe it With Water. Soo dyde this holy prophete / fyrst by his Weppynge scored and made full clene his soule from the rustynesse and cankryng of his soule synne / and after Washed it With his Weppynge teres. He made his promyse not onely ones or twyes soo to do / but also every nyght to Wepe and Wayle / he sayth. **Lanabo per singulas noctes lectum meum lachrimis meis.** I shall every nyght Washe my bedde With my Weppynge teres. And by this sayd

bedde is vnderstonde the fylthy voluptuousnes of the bo-
dy. Wherin the synner Walcereth and Wrappeth himselfe
lyke as a soke waleth in the synkyng goze pytte or
in the puddell. If thou wylte vnderstonde by the nygh-
test the derkenes of synnes/ than it is all one to washe e-
uery nyghte thy bedde and to wepe and weyle the plea-
sure of thy body by the sorowfull remembraunce of all
thy synnes one after an other. It foloweth agayne in the
same. **S**tratum meum rigabo. I shall washe
my bedde. By this bedde is vnderstande the hepe and
multytude of synnes wherin all be heped and gadered
toggyder vpon a rocke. Than yf euery oblectacyon of synne
shall be done awayne by wepyng teares/ it may well be
called a grete shoure or a flode of theym wherwith the
hepe of synnes shall be washed awayne. fourthly he ma-
keth his reason by the grete power of almyghty god by
this maner. It semeth not so grete a mageste to excercyse
and proue his strength vpon a feble and weyke persone
for than it sholde be as Job sayth. **C**ontra stultū quō
bento rapitur potēciā ostēderet suā.
He sholde shewe and proue his strength agens the lefe
that with a lytell wynde is wagged & blowne downe.
It becometh not hym so to do whiche hath all power &
is almyghty/ but rather that he defende and saue theym
that be impotent and feble/ for of theym that folowely
byde tempte the goodnes of almyghty god/ it is wyrtē
Et saluauit eos propter nomē suū vt notā
faceret potēciā suā. He saued them for his holy
name that his power myght be knowen. On this wyse
Without doubte the power of almyghty god is shewed
to his grete honour and glorie. What praysē were it to a

graunt to fyght agens a gnatte/or how shold his strength
be knowen all though he haue the better of the gnatte.
Sholde he not be dysprayed for that byctory. Grete lau-
de and prayse is in wyld beestes lackynge reason that
they wyll forgyue and not benge theymselfe vpon other
weyker beestes that knowe legerly theyr feblenes & so we
do wne to them they absteyne fro theyr cruelte & malyce.

Parcere prostratis vult nobilis ira leonis

The lyon is so noble that in his angre he wyll not hurte
the beest that falleth do wne and meketh hymselfe vnto
hym. Shall not therfore god to whome is ascribed all
goodnes and prayse that may be in any creature be meke
and gentyll and shall he not be payent and spare weyke
and feble creatures mekynge theymselfe and knowynge
theyr owne infyrmyte/yes doubteles/for the more that a
man is endued with the vertue of strength/the more me-
ke and gentyll shall he be. Therfore almyghty god that
is moost myghty of all must nedes be moost gentyll and
meke. The prophete therfore the weth his feblenes wyl-
lynge therby to moue the goodnes of god to mercy & pyte

Turbatus est a furore oculus meus. He sayth
good lord the eye of my soule is troubled & fered of thyne
Infyrmyte punysshement. In an other place he saye.

Quis nouit potestate ire tue: aut pre timo-
re iram tuam dinumerare. Blesyd lord who
may knowe the gretnes of thy punysshement/or for fere
dare take vpon hym to mesure it. He therfore consyde-
rynge in hymselfe the grete punysshement of almyghty
god & in maner as he wolde mesure it/percepueth well
that it is moche. It is noo metuaple than though he fere/
also quake for fere and alway be in drede of the punyshe

ment of god or euer it falle vpon hym beholdeinge also
With the eye of his soule the cruelte of his insynpte payne
(Whiche as we sayd before can not be mytygate) how
may he be but sore troubled bothe in soule & body. Ther
fore With grete fere and drede prostrate before almygh
ty god he sayth. **Turbatus est a furore oculus**
meus. Good lord the eye of my soule is sore troubled
for fere of thyn euerlastyng punysshement and not one
ly blessyd saupour I do suffer this but also I am ofte ouer
comen of myn enemyes the fleshe the worlde and the de
uyles that vttterly my strengthes be gone. I am brought
to nought & ware feble and olde not able of myne owne
selfe to stonde in theyr handes. **Inueterani inter**
omnes inimicos meos. I am olde and vnwyllyng
haueinge no strength to withstonde myn enemyes. The
hole effecte of this fourth reason is this. Syth it is soo
that this prophete is in soo grete feblenes & submyttyng
hymselfe all hole to god he of his grete power may not
be but mercyfull vnto hym. The thyrde parte of this psal
me is yet behynde wherein the prophete trustyng verry
ly of forgyuenes Joyeth in hymselfe With a bolde and
hardy spyrte. The vertue & strength of the grace of god
is meruaylous that Where it ones perseth & entreth in to
the soule of any creature it maketh hym bolde and to hope
Well in so moche y he dare make batayle afresh against
his enemyes. Take hede & beholde the sodayne chaunge
of this prophete caused by the goodnes of god Where but
late he was vexed and troubled With fere and drede ne
uertheles now beyng confortyd by the grace of almygh
ty god he hath audacyte to despyse his enemyes and com
maunde them to goo a waye fro hym he sayth. **Disce**
dite a me oēs q̄ operamini iniquitatē. Al ye that

be the doers of Wyckednes I commaunde you go from me
Truly the doers of Wyckednes be they whiche bespeth
theymyselfe & be aboute to cause synnes to be done/lyke as
the dampned spyrytes Were fyrst/by whose entylement
synne entered fyrst into mannes soule. Of this dysposycō
be the Wycked and malycious deuylles whiche neuer go
aboute other thyng but that they may craftely Deceyue
With theyr fraudes & brynge mennes soules in to the sna
res of synne. Therefore this prophete sayth vnto theym.
Dilcedite a me oēs q̄ operamini iniquitatē.

Go from me all ye that be the doers of Wyckednes. He sheweth
the reason why they ought to goo from hym/for by
cause he longeth not to them/as longe as he was the ser
uant of synne/so longe was he vnder þ power of sathan
and his mynystris. But now syth þ by true penaunce he
hath tourned hymselfe vnto almyghty god & hath bitterly
cast a waye and forlaken his synnes/he is clene delyuered
from the power of the deuylles/but what is the cause of
this/it foloweth. **Q̄m̄ exaudiuit dñs vocē fle
tus mei.** for our lord of his goodnes hath herde the
voyce of my wepyng. Take hede how grete the vertue
is of wepyng teres that whan they be shedde from the
herte of a true penytent/anone they ascende in to þ hyghe
trone of almyghty god/and also they be herde in his eare/
they be not herde onely/but also they be graciously herde
the petycon asked by them is graunted/and taken in to
the belome of the hygh maieste of god. And for that cause
he sayth. **Q̄uonia exaudiuit dominus voces
fletus mei. Exaudiuit dñs deprecationem
meam: dominus orationem meam suscepit**
Our lord hath herde the voyce of my wepyng. Dure

lorde hath herde my prayer/and also acceptably taken by
my petcyon. Now here gyue hede with how grete re-
warde Joye this prophete auunceth hymselfe Whan
he doubleth and soo ofte reherceth that he is graciously
herde of almyghty god. Truly the Joye that a true peny-
tent hath is grete Whan he vnderstandeth and knoweth
hymselfe to be at lyberte from the scrupitude and daunger
of synne. The prophete is Joyfull and gladde that he is
clene delyuered from the power of his aduersaryes/and
maketh imprecacyon ayenst them that they for theyr ma-
lyce may be shamed and gretely troubled. Certaynly the
deuyles ought to be asshamed and not vnworthy Whan
they soo vehemently doo ayenst almyghty god theyr ma-
ker/they be not asshamed to draue & enduce vnto theyr
scrupce those persones whiche studyeth gladly to serue al-
myghty god. And of this they ought to be more asshamed
that the same persones whiche they thynke verily be sure
ly in theyr possession & as creatures forsaken of our lord
god/neuerthelesse as soone as they be penytent and wyl-
lynge to forsake theyr synnes/they be bitterly delyuered
frome theyr power/and also they dare noo more medell
with theym/for the whiche they be soze vexed and trou-
bled seyng theyr praye whether they wyl or wyl not
to be taken awaye fro them. Certaynly than they gnaste
with theyr teeth/they wayle/they be full of wyath and
waxe wood/& that they may ofte be vexed on this wyse
the prophete maketh this imprecacyon. **E**rubescant
& cōturbētur vehementer oēs inimici mei.
This imprecacyon is good and ryght wyse/for why gre-
te honour by it is gyuen to almyghty god/grete helpe and
socoure vnto them that be penytent/grete Joye to them
that be ryght wyse of ouercomynge theyr enemyes/and

and praye for grete confusyon vnto the deuylles: Wher-
 fore the prophete agayne maketh his imprecacyon des-
 cendinge that synners may be touned to god/and forsake
 there synfull lyfe/and by that the deuylles may be more &
 more ashamed. **Conuertantur et erubescant.**
 Blessed lorde graue synners that grace they may be tour-
 ned to the to the grete shame & confusyon of the deuylles.
Vade velociter. And graunte that it may be done
 shortly.



His psalme of a good congruence and
 not vnworthy is called a penytent psalme
 bycause penaunce is so diligently
 treated & spoken of in it. fyrste the pro-
 phete prayeth them whose synes be vt-
 terly done a waye by penaunce. Agayne
 he sheweth the wretchednes of those y
 forsake penaunce. Also he sheweth the occasyon and ma-
 ner of contricion / confessyon / and satisfaccyon / whiche
 be the thre partes of penaunce. fyrste he prayeth grete-
 ly the vertue of contricion namely where as there is a full
 purpose of confessyon. He teacheth also the necessitye of it.
 He sheweth also the impedymentes of it / and remedies
 for the same. He comforteth and lyfeth bp them that be
 weyhe in soule. He calleth agayne those that be out of the
 ryght way to come to blysse and in maner threateth them.
 He promyseth dampnacō to them that refusethe penaunce
 to them that dooeth it forgyues to them that goo forth.

warde and profyte in it Joye. And last he promyseth eter-
nall glorie to those that be persyte. This holy prophete
gooth shortly on all these in the same ordre as we haue
reherfed to you. It is grete praye to them whose synnes
be done awayne by penaunce to be called blessyd. And
truly there is no thyng elles in this worlde that may so
spedefully cause any creature to be blessyd/as purgynge
of synne by penaunce. For bodily helth/saprenes or be-
aute/strength/agplyte or actyuenesse/honoures/rychesse/
and other suche pleasures worldly/rather byynge a man
out of the ryght & true waye of beatytude/whiche dayly
we may beholde and perceyue in many/that yf they had
wanted these pleasures sholde more dyligently haue hol-
den theymselfe in the pathe that byyngeth and ledeth vs
vnto the blessyd lyfe. No creature lyueth that neuer byde
ampylle. For as saynt James sayth. **In multis offen-**
dinus omnes. We all haue offended in many cau-
ses/he that hath offended hath erred and gone out of the
ryght waye. And the comynge agayne in to the ryght
waye is onely made open & shewed to hym by penaunce.
Therefore onely they that be penytent are blessyd/for they
and none other take theyr Journey in to the heuenly cot-
tree where is very blessydnes. Now in this lyfe by true
fayth and hope/and after in very dede. But syth penance
hath thre dyuers partes/that is to saye/contrycyon/con-
fessyon/and satisfaccyon/the more dyligently that any
creature exercyseth hymselfe in euerychone of them/the
more nere he is vnto y eternal blyss/for by those thre lyke
as by so many instrumentes/we make a persyte rasyng
& clensynge of the soule from synnes. Whan we be aboute
to rase & do awayne any maner wyrtynge/we first scrape
the paper/& by that rasure or scrappynge som what is take
awayne of the letters/& as a defozmyte of the very persyte

knowe that the letters may not be perceyued & byiter
ned but dechiffred by the rule it agayne the letters shall than
be better done a way & put out of knowlege & yf we do
so the thyrde tyme than shall no thyng of þe leest letter be
fene but as clene as ever it was. So in lyke maner we
shall remembre to be done in our soules for doyng a way
of our synnes by the thre parties of penaunce. By þe vertue
of contrycyon our synnes be forgyuen/by confessyon they
be forgoten but by satisfaccyon they be so clene done a way
þat no synne or roken remaineth in any condycyon of them
but as clene as ever we were. All be it after contrycyon &
confessyon synne be done a way yet a dutye remaineth in
the soule þat nedes must be payed & performed by sufferinge
payne. For all though by contrycyon & confessyon þat payne
eternall that we shold haue suffered be done a way / neuer
theles there abydeth in the soule a certayne taxacon or du
tye whiche without doubte must nedes be content & sa
tisfyed eyther here in this lyfe by temporall payne or elles
after this lyfe in purgatorie. But where as any creature
haue made due satisfaccyon in this lyf he neuer after shal
suffre moze payne & also he is clene out of dette & no thyng
after þat shall ever be clamed of hym / wherfore the pro
phete sayth. **Beati quorum remisse sunt iniquitates**
Blessyd be they whose synnes be forgyuen. Beholde fyrst
the remysyon of synne by contrycyon. **Et quorum tecta
sunt peccata.** Blessyd be they whose synnes be hydde
and put out of knowlege whiche is done by confessyon.
Beatus vir cui non imputauit dominus peccatum
Blessyd is he to whome our lord hath not imputed or
laid any synne to his charge. Beholde þat thyrde tyme the
hole & pertye doyng a way of synne by satisfaccyon. As
my there be þat wayle & be contryte & also confesse theyr syn
nes but scante one amonge a thousande can be founde that

dooth de we satysfaccyon. Therfore where as before the
prophete shewed in the plurall nombre signyfyng that
many were blessyd whose synnes be forgynen couered
and put out of knowlege now he spekerh in the singu-
lar nombre signyfyng that se we be whiche doo de we
satysfaccyon. **Beatus vir cui non imputauit**
dominus peccatum. Blessyd is that creature vnto
whome our lord hath imputed no synne. The mercy
and goodnes of almyghty god shewyd vpon synners is
meruayllous grete whiche the more that they calle vnto
theyr owne mynde and expresse theyr owne trespasses so
moche þe more he forgeteth & putteth them out of his myn-
de & the more dyligently they shew them without gloze
or deceyte to the intent they may be openly knowen by con-
fession the more besely he couereth & putteth them out of
knowlege and lasse / the more that they thynke & ascrybe
theyr offences to theyr owne grete vnkynndnes punyssh-
ge themselfe for theyr errours / so moche lesse he layeth any
trespasse to theyr charge / but vtterly he taketh away theyr
synne and leueth no thyng of it behynde. We be shewyd
and warned that it is not onely ynough to be contryte &
confessed for our offences but also we must be besy in do-
yng good werkes to make satysfaccyon for them. For yf
we be nedlygent in this thyrd parte of penance whiche
is satysfaccyon. It is to be feared lest in vs be some maner
preyngyle or faute / wherby we be deceyued / lyke as we
se. If a tree hath brought forth buddes & floures & after
that byngeth forth no fruyte / we thinke verily that some
defaute is within the tree whiche is cause therof. Euen
soo in mannes soule whiche fyrst hath brought forth the
budde of contrycyon / and after the floure / confession yf
at the lasse it byngeth not forth the good werkes of satys-

factyon it is to be dyedde lest ony pryuy gyle or decepte re-
maine hyl in the soule that is to saye it is not very con-
fyste and truly confessed there lacketh very contricyon &
true confessyon. That personne whiche hath all the par-
tes of penauce/contricyon/confessyon/and satisfaccyon
is neuer begyled / but doubteles he gooth in the ryghte
path that ledeth the waye vnto euerlastynge blysshe/ther-
fore the prophete addeth sayenge. **Deceit in spirit-**
tutinis dolus. He that hath done his dutye and con-
strayned hymselfe so besyly and many tymes to make sa-
tisfaccyon for his offences that our lord in ony condycōn
shall impute noo trespassse or faute vnto hym/truly in his
soule is nco decepte nor gyle other of vnttrue contricyon
or fained confessyon. In this lyfe contricyon may soone
be had by the grace of god With a lytell sorowe. Also the
sacrament of absolucyon is a grete helpe vnto them that
hath made theyr hole confessyon. for it is sayd of almygh-
ty god to theym that hath powet for to here confessyon.

Quorum remisieritis pctā remittūtur eis.
The intuncyon of a good dede in the waye of satisfac-
cyon of a mannes owne ghosly fader hath grete vertue
but yf it be taken With a good wyll it is of moche more
effeacye and strength/for it is wyten. **Melior ē obe-**
diētia q̄ stultorum victime. Obedyence is bet-
ter than folyshe sacrefyce. Now yf we refuse and take
noo hede to that thyng wherof the prophete admonys-
meth vs/we be grete to be blamed and not Without a
cause/for onely by that waye we must come to eternall
blysshe/for yf we wyll not stude and be aboute to purge
our soules by these meanes/by the thre partes of penauce
afore reherced/we take not the waye to blysshe / but vnto
myserye & wretchednes. Truly as in heuen where is all

goodnes and pleasure without ende is very blyffe. So
in hell where as is all euyl & no pleasure is moost wret-
chednes to the whiche mylkye we be brought by our
synne. And contrary wyse we be brought into blyffe by
purgyng of our synnes. More ouer yf the fylthynes of
synne be ones conceyued in the soule/and longe contynue
therby vnhappy custome/it maketh soule and infecteth
it more & more/as we se by vyne or any other synkynge
lycoute put in a vessell/the longer it be kepte in the same
so moche more it maketh soule the vessell & corrupteth it.
An other example. As we se a hyle or botche full of mat-
ter and fylth the more & the lenger it be hyd/the more gro-
weth the corrupcyon & venemouse infectyon of it/ & also
perceeth to the bones and corrupteth them. In lyke wyse
the lenger that synnes be kepte close in the soules the mo-
re feble they be made & the more contagiously corrupte.
Also they infecte the stronge partes of the soule/the ver-
tues of the soule/and byngeth them out of custome of do-
yng good werkes. The prophete folowynge the sayd
symplytude addeth sayenge. **Q**ui facit inuetera-
uerunt ossa mea. Bycause I purged not my soule by
contrycyon and true confessyon of my synnes/but pryue-
ly dyde holde my peace and kepte them withyn me/ther-
fore the vertues of it be consumed by longe contynuaunce
in the fylthynes of synne. **V**ni clamare tota die
And this was done not withstandinge. I cryed out and
made my haunte all daye/how may this be the prophete
before sayth he helde his peas/and now he sheweth that
he cryed all daye/perauenture he kepte secreete one thyng
and shewed an other. Truly yf we our selfe haue done
any thyng that is good/anone we be gladd to shew it
openly to y knowlege of euery man. And contrary wyse
yf we haue done an euyl dede or any thyng amysse/we

do as moche as we can possibly to hyde it. If also we do
any thyng þe is prayse worthy we shewe it in maner
copen it out ouer all yf we do the wedly we hyde it we
holde our peas & kepe it secreete. So perauenture the pro
phete sheweth his o'one laudes & prayles & kepte secreete
his offences. Wherof he sholde accuse hymselfe for þe cause
he sayd. **Q**u in tacui inueterauerunt ossa mea
dum clamare tota die. Bycause I hyde holde my
peas & wold not accuse my defautes & also sheweth open
ly & made my haunte of all my well doynges & prayles
therfore the vertues of my soule were longe dyscōtynued
and brought out of vse. The occasyon that causeth & byn
neth vs to wretchednes is yf we shew not & accuse our
selfe of all our synnes by confessyon but kepe them secreete
But by what occasyon be we wrought & ledde in to the
ryght waye of very blyss. The wyle man sayth. **U**l
moꝝ dñi expellit peccatū. The drede of god put
teth a waye synne. Wherfore the drede of god is the very
begynnyng of puttynge a waye of synne let vs call to re
membraunce the sayenge of saynt Poule to the romayns
where he threteth them þe lye continually in synne & wyl
do no penance. **S**cōm duriciā tuā et cor impe
nitens: the sauriz as tibi itā in die ire. That is
to saye we prouoke the goodnes of almyghty god to pu
nysh vs bycause of our sturdynes & wyl not turne to hy
p doynge penance & in maner we geue hym occasyon to
shewe his vengeance & destroye vs bothe body & soule. For
truly ouer our heddes hangeth a swerde euer moonyng &
redy by the power of god. Whose stroke when it shall co
me shall be so moche more greuous that we so longe by
our grete & manyfolde unkyndnes haue caused almygh
ty god and prouoked hym to more dyspleasure. Whiche

Wolde god we all were in mynde to remembre for the
prophete bereth wytnes that he toke occasyon to forsake
his synne and tourne hymselfe to our blessed & mercyfull
lorde god by the fere of his grete punishment sayenge.
Quonia die ac nocte grauata est super me
manus tua cōuersus sum. Good lord I am tour
ned to the / for why the fere of thy grete punishment
troubleth me bothe daye and nyghte and at all tymes.
Dauid vnderstode that almyghty god was displeased
with hym / by the wordes spoken of the prophete As
than sayenge. **N**on recedet de domo tua gla
dius eo q̄ despereris me. I shall punish the
thy lygnage bycause thou despyled me. By the whiche
wordes the herte of Dauid had as sore a stroke whan he
remembred his synne / as it had ben perced thorugh with
the sharpest thorne that myght be. for doubteles the re
membraunce of synne prycketh & tereth the consyence of
a penytent creature euen as sore as the thorne dooth that
is stycked fast in a mannes body. This holy prophete by
the sore & bytter pryckynge of his consyence was made
so sorowfull & soo full of wretchednes / that he is sayne to
turne to almyghty god. Also he is comen agayne to hym
selfe / where as before he was besyde hymselfe. Euery syn
ner not wyllynge to forsake his synne is besyde hymselfe
for our sauyour sayd. **U**bi ē thesaurus tuus ibi
est & cor tuū. where thy treasure is / there is thyn herte
And saynt Austyn sayth. **U**erius est ibi animus
ubi amat: q̄ ubi animat. The mynde of a man
is more there where it loueth than it is vpon hymselfe.
Dauid therfore beyng in loue with Berabe had more
mynde on her than on hymselfe. Nevertheless whan his

conscience by the remembraunce of his synne was pricked
lyke as I myght be thrust throughte with a thorne
he comen agayne to hymselfe saynge and so he myght
be turned vnto god and forsoke his synne. He sayth.
Conuerfus sum in erumpna mea dum co-
figatur spina. Good lord when my conscience was
for pricked by the remembraunce of myne owne wret-
chednes I turned my selfe to the. ¶ There be two thyng-
es therfore whiche be the very cause that we turne our
selfe vnto almyghty god/one is when we call to mynde
his ferefull and greuous punishment. The other is
the sorow we in our herte when we remembre the mul-
titude of our synnes/wherby our best and moost meke
lord god is gretefully dyscontent with vs. The fere of the
punishment of god is cause of sorow for synne/and
who so ever is in the calamyte of this grete fere and so-
row he tourneth hymselfe vnto almyghty god with-
out doubte/and the mouyng of the soule first caused of
fere/and after of sorow referred vnto god is called con-
trytyon/whiche is the fyrste parte of penaunce. After
that foloweth the seconde parte whiche we sayd is con-
fession. It is not ynoughe for a penitent to be contryte
for his synnes/ but also he must shewe theym all vnto a
preest his ghosly fader when he hath conuenient tyme
and space so to do. for as we sayd before/ yf we our selfe
hyde and couer our synnes/ almyghty god shall vncouer
theym. And yf we agayne make open and shewe theym/
he shall hyde and put theym out of knowledge. Dauid
therfore when by the remembraunce of his synnes was
pricked in his conscience lyke as he hadde ben thurst
throughte the herte with a thorne/turned hymselfe vnto
almyghty god with all his herte/and confessed his synne

to the prophete of god compynge to hym. **Psalm.** **P**ecca-
ui dñi. I haue offended my lord god. And we in lyke
maner whiche be compuncte & grieved in our conscience
whan we remembre the grete multitude of our synnes
wherby we haue gretly dyspleased almyghty god let vs
accuse our selfe & shewe our synnes by a true & hole con-
fession that every one of vs may saye to the prophete this
that foloweth. **Delictū meū cognitū tibi feci.**
Good lord I my selfe haue knowleged & made open my
trespasse vnto the. And thyrddly we shall be aboute euer
as moche as we may to make amendes for our offences
by the werkes of satisfaccyon for our synnes in any condy-
cyon be not layd to our charge at any tyme. For all though
contrycyon causeth forgyuenes of synne & confession coue-
reth & putteth it out of knowlegement theles satisfaccy-
on doth case & expell it soo cleue a waye that no synne can
euer after be spyed of it. In the olde lawe there were cer-
tayne sacrefyses/certayne oblacions & certayne ceremo-
nyes assygned accordynge to the dyuersyters of synnes
wherby amendes sholde be made for them not withston-
dynge Dauyd for fere and shaine for his offences sholde be
knowen vnto the people wolde not vse any of those cere-
monyes. I fere me many now a dayes be of such condycyon
they wyll not wepe they wyll not sorowe they wyll not
absteyne from theyr olde customes & vse lest it sholde be
thought that they had done amysse. Dere brythren let not
vs do soo let vs appere & shewe our selfe euen as we be.
Truly all we be synners/for yf we saye no synne is in vs
we condemne our selfe & saye not trouthe therefore let vs
shewe our selfe as synners. And syth it is couenyent & ac-
cordynge for synners to wayle to wepe to faste & to ab-
steyne from the voluptuous pleasures of theyr bodies:

We must either Wepe & Weyle in this lyfe With profytable
Weppynge teares Wher With the soule is Washed and
made cleane from synne/elles that We Weyle & Wepe after
this lyfe in unprofytable teares Whiche intollerably shall
scalde & burne our bodies/and that Without ende/let vs
therfore solo We the penance of Mary magdaleyne and
do there after/let not worldly shame fere vs to Wepe for
our synnes/let no maner shamesfastnes cause vs to do the
contrarye but that We may Weyle at any tyme and take
sharpe payne on vs Whiche is due for synne/to thentent
We may all saye With the prophete Whiche solo Weth.

Et in iusticiā meā non abscondi. Good lord I
haue knowleged myn buryght wyfines vnto the. I haue
not kepte it secreete. Forthermore it may so be þ a persone
Weyle & be very contryte for his offences all be it he may
not haue an able and conuenient ghostly fader Whan he
wolde. It may also fortune a man to be sorow for his synne
and to be confessed of the same/yet perauenture the stro-
ke of deeth Whiche is importune and can not be voyded
may be soo nyghe hym that he can haue noo tyme and
space for to make satisfaccyon for his offences. For this
cause lest that any creature sholde despayre and haue any
mystruste in the grete mercy of god. The holy prophete
sheweth how grete the vertue is of contrycyon With a
full purpose of confellion. Onely contrycyon With a full
purpose of confellion taketh a waye the gylte of synne.
So that Who soeuer is contryte & purposynge to be con-
fessed yf he myght & fall not agayne to synne/shall neuer be
dāpned/nevertheles I can not tell of any bonde abyde in
the soule after þ synne be taken a way/of any payne faced
by the ryght wyfines of god due for synne/Whiche payne
other must be satisfyed & done a waye in this lyfe by the
werkes of satisfaccyon/or elles in purgatory by sufferinge

of sharpe & greuous paynes there. But not without byn-
ge as we layd before the synne is done a waye by contri-
tyon w a full purpose of confessyon. This holy prophete
sayth. **Diri confitebor aduersum me iniusticiam
meam dñio: et tu remisisti impietatem peccati mei.**
I haue had a full purpose to confesse myn o wne vnrigh-
tynesse / myne o wne trespasse ayenst my selfe vnto my
lorde god / and thou good lord hast forgynen my synne.
Beholde / his synne is forgynen bycause he purposed to
be truly confessed. Many thynges ben requyred to a true
and hole confessyon. fyrste that the penitent confesse all
his synnes togyder and leue none behynde / wherfore he
sayth. **Confitebor.** I shall knowlege togyder all my
synnes / not accusynge his fate or destinye / nor any con-
fession / neyther the deuyl or any other thyng / but onely
his o wne selfe / therfore he sayth. **Aduersum me.**
I shall make confessyon ayenst my selfe and none other.
But what shall he confesse / truly his o wne errours in bre-
kyng the comaundement of god ho w ofte he hath decli-
ned vnrighfully & contrary to his lawe / he shall not con-
fesse an other mannes trespasse / but onely his o wne / ther-
fore it foloweth. **Iniusticiam meam.** I shall confesse
myn o wne faute / myn o wne synne / myn o wne vnrigh-
tynesse / & to whome shall he knowlege hymselfe gyltye
and to what entent. **Dñio.** Vterly to our lord god / & to
his honour / to the confusyon of the deuyl / and also to re-
couer his o wne soules helth. Who soo euer on this wyse
haue a full purpose to shewe his synne by confessyon with
sorrowe and penaunce of contrityon for the same / in case
he deth come vpon hym immediatly / yet sholde he ne-
uer suffre eternall dampnation. But vterly / confessyon /

the wynges of synne/bery downe of good werkes for sa-
tyfaccion shall neuer be suffycent wout some sorowe
and penance for the same. For without doute penance
and contricion is so necessary vnto these that wyll be sa-
ued that without them (yf they haue synned) theyr synne
can not be forgiven. And I praye you who lyueth that
neuer synned. **Deus. n. est homo qui no peccet**
Scripture sayth none. Synth therfore euery man & wo-
man be synners/ we all haue nede of contricion/for with-
out it we shall neuer come to heuen. Peter offended gre-
uouly in denyng his mayster Crysste. Poule in purse-
wyng his churche. Mary magdaleyne synned greuous-
ly in mylufynge the pleasures of her body / & many other
without nombre were synners/ almost so many as no w
be sayntes in heuen. There is noo saynt in heuen (a se we
excepte) but o; they came there had nede somtyme to aske
of almyghty god the gyfte of contricion. The prophete
sayth. **Pro hac orabit ad te omnis sanctus in**
tempore oportuno. Good lord euey creature that
trusteth to be saued shall praye to the for contricion in a
conuenient tyme. Oportunyte is to be enquyred and lo-
ked for in euey thyng to be done/ & it is called the offyce
of a wyle man to vse it as it sholde be whan it cometh.
Of a trouth somtyme the soule is meruayllously moche
holden downe couered/ and hydde with so many dyuers
pleasures of worldly flaterynge that it may not ryle vp
and helpe it selfe/ whan also it is called vnto the owne
countre whiche is heuen/ it wyll not here/ it forsaketh the
owne helth whan it is offred and prosted/ why/ for than
is none oportunyte/ no conueniencye/ or noo conuenient
tyme. Truly noo impedymnt erthly dooth more styfly &
strongly withstonde very contricion/ than dooth ouer

many worldly pleasures whiche be shyewd & nopsome
to the soule. In the begynnynge of the worlde almyghty
god made paradys a place of honest pleasure. And fro
that place yssued out a flode deuyded in to foure parties
signyfyinge the foure capytall vertues / ryght wysdome
temperaunce / prudence / and strengthe / wherwith the
hole soule myght be washed and made pleasaunte lyke
as with soo many flodes. But on the contrarye wyse the
deuyll hath concryued and made an other maner para-
dys of bodyly and sensuall pleasure. And from thens co-
meth out other foure flodes / sette contrarye vnto the o-
ther / that is to saye the flode of couetyse contrarye to Ju-
styce / the flode of glotonye ayens temperaunce / the flode
of pryde ayens prudence / and the flode of lecherie ayens
strengthe / who soo euer be drowned in any of these flodes
it is harde for theym to be tourned to god by true contri-
cyon / the ragynge of them is so grete and ouerflowynge
for this cause y prophete sayth. **Verū tamē in dilu-
uio aquarū multarū ad eū nō apporimabūt**
They that haue all the pleasures of this worlde and in
maner be drowned in theym shall not drawe nyghe al-
myghty god for theyr saluacyon. But what remedye for
vs that be amonges all these flodes / whether shall we
flee. Truly god is onely the remedye and refuge with-
out whose helpe no man may scape them without drow-
nyng. Many there hath ben in tyme past that hath
scaped the peryll and daunger of these flodes by the hel-
pe of god / ryghte well. Abraham and Job were men of
grete rychesse & worldly substaunce neuertheles it was
nothyng nopsome to them / for why they were holy and
petyte men for all that. All thowge they were ryche /
yet they had noo couetouse mynde nor couetouse desyre

of worldly substance and alway content what some-
euer god sente vnto them eyther prosperite or aduersite.
They byge not sette theyr mynde on golde or rychesse. He
may be spoken of them bothe as the Wyle man sayd.
Beatus vir qui post aurum non abiit. Bles-
ed is that creature whiche setteth not his mynde vpon
golde or rychesse. Alwaye whan they were moost in the
pleasures of the worlde they lyfte vp theyr myndes vnto
almighty god whiche helde them vp and was there
sauegarde from drownyng. Also more there was that
scaped by the helpe of god the daunger of the other flo-
des lecherye and glotony. Edward somtyme kynge
of englande lyued with his welbeloued wyfe not with
concupyng he was chaste and kepte his breggynye for
goddes sake and besydes that beyng kynge he despy-
sed bothe honoures and rychesse. Lo wys somtyme kyn-
ge of fraunce ledde his lyfe in lyke maner with many o-
ther innumerable whan they kne we perceyued well
the peryll and daunger that myght fall by the possessyon
of worldly rychesse they fledde from them and called
for helpe to almighty god saynge. **S**aluum me fac
domine: quoniam intrauerunt aque vltre ad
animam meam. Good lord save me for the flodes
of that worlde trouble me on euery syde bothe in body
and in soule let vs therfore whan we perceyue the daun-
ger of this worldly and transytorye rychesse calle vnto
almighty god for helpe saye as the prophete sayd this
whiche foloweth in this psalme. **T**ues refugium
meum at tribulatione que circumdedit me.
Lorde thou onely arte my helpe and refuge in this try-
bulacion of worldly temptacion and pleasures whiche
ravenously haue gone sounde aboute to catche me.

This flode of worldly coneyte rageth & floweth on en-
erpyde & is aboute to ouerwhelme basynte John sayth.
Ome. n. qd est in infido aut est concupiscentia
carnis aut concupiscentia oculor aut super-
bia vlt. All thyng that is of this worlde/eyther it is
the desyre of the fleshe eyther the concupiscentie of the
syght/or elles proude luyng. Take hede he sayth al that
is in this worlde/therfore it must folow that it is so in
euery parte of the worlde/eyther we be moued & stirred
to lusty pleasures and lyhynges in mete and drynke & do-
thyng with suche other whiche nouryssheth the fleshe
and maketh it prone and redy to glotonye and lecherie.
Elles we be moued to haue rychesse & posselions whi-
che fedeth the syght/and by the syght we be enduced to
vnlawfull desyre that is couetyse. Eyther we be moued
to haue honours & grete dygnytees or elles worldly pray-
syng whiche byngeth in pryde. On this wyse these flo-
des take theyr courte route aboute thozughout the worl-
de they spare almost none that noo place of sure helpe &
refuge can be had where vnto we may flee but onely al-
myghty god. Eche one of vs wyllynge to flee vnto our
lorde god may saye with the prophete. **Exultatio**
mea erue me a circumdantibus me. O my lord god
my Joye & myn onely socour delyuer me from these trou-
blouse flodes of this worlde whiche goo rounde aboute
me/ I can not escape them without thy helpe. But now
let vs a whyle gyue hede what comforte and consolacyon
we shall take by doyng penauence. There thynges there
be that byndeth vs nedes to doo penauence. fyrst the pro-
founde consyderacyon of the gretenes of our synne. The
seconde open the wyng of the same to a preest by confes-
sion. And the thyrde the dyligent excercysyng of good

Workes. Vnderstandynge is necessarye to be had for the
first whiche must serche profoundly for the greuousnes
of euery synne/for the seconde instruction and lernynge
is necessarye/Wherby We may Judge & dyscerne the dy-
uersyte of one synne from an other and so to the the euery
one of them in confession With all theyr circumstances
To the thyrde the grace of god is in speryall necessarye/
Wher With they be plentifully infused and endewed on
Whome our mercifull lord loveth With the eyes of his
mercy and grace. from the eyes of almyghty god whi-
che may be called his grace shyneth forth a meruayllous
bryghtnes lyke as the beame that cometh from the sonne.
And that lght of grace stretcheth & setteth forthwarde the
soules to brynge forth the fruyte of good Workes. Euen
as the lght of the sonne caueth herbes to growe & trees
to brynge forth fruyte. Therefore if We that be set among
ges the peryllous flodes of these Worldly pleasures Wyll
lyfte vp our myndes to god not settynge our felcypete on
them/besely askynge his helpe/he shall comforte vs/accoz-
dyng to the Wordes of the prophete. Our lord shall saye
vnto vs. **I ntellectu tibi Dabo.** I shall gyue the
vnderstandynge whiche is necessarye to consyder pro-
foundly our synnes/that is for the fyrste/for the seconde
whiche is confession/he shall saye. **Instrua te.** I shall
gyue the lernynge wherby thou shalte dyscerne the dy-
uersyte of euery synne/for the thyrde that is satisfaccyon/
he shall saye. **In via hac qua gradieris firma-
bo super te oculos meos.** I shall gyde and dyrecte
the from thy enemyes With my grace & mercy euer to ha-
ue contynuaunce in doynge good Workes. O meruay-
lous mekenesse of almyghty god shewed vnto synners
Whan they flee vnto hym/whiche is so redy to comforte

and graunte them helpe/Wherby they may be sure to scape
from ouerfloWyng and drownyng in these flodes of
the transytorpe pleasures of this worlde/Whiche meke-
nes our prophete remembryng: calleth and exhorteth
euery creature to doo penaunce/and Where as before he
hath shewed and spoken moche of it. fyrst that they whi-
che be penytent are blessyd/they that refuse penaunce be
Wretched/Whiche also be the causes of doyng penaunce
how many partes there be of it/What strength penaunce
is of/how moche it is necessarye/the impedymentes of
the same/What remedy for the impedymentes/and how
redy almyghty god is at hande to helpe vs. Now after
the shorte expressyng of all these/he is aboute to lyfte vp
the myndes of synners to the exercysyng and vsyng of
it. ¶ Two kyndes there be of synners whiche refuse to do
penaunce. One is of them that folowe theyr owne plea-
sure in euery thyng/and as Wylde beestes that neuer
were bydded/vse themselves in the vnlawfull desyre of
the fleshe lyke vnto an hors. ¶ The other is of them that
hath ben longe brought vp/perauenture tyll they come
to aage in the vnglacious custome of synne. And bycause
they haue ben of olde tyme so longe in the vse of the same
they Wyl contynue in it styll/and in noo wyse goo out of
that Wape/they be lyke to a mule. ¶ Man that was create
in grete honour/and amonge all creatures lyuyng none
but he had theyr face sette streyght to loke vp in to heuen
endued also with reason and free Wyl/fourmed and ma-
de lyke vnto the ymage of almyghty god / ordeyned by
his maker to be aboue all other creatures of the worlde
and they also to be at his commaundement. Alas that he
on this wyse hath defourmed and chaüged hymselfe by
synne vnto an vnrasonable beest/also forgette almygh-
ty god his maker/hath made hymselfe lyke to an hors and

a mule / forlakyng holysome penaunce ouered to hym by
 our lord god / wherby he myght haue ben resourmed &
 brought agayne in to his fyrst state and honour. The pro-
 phete therfore wyllpyng to excyte and reyle by the myn-
 des of synners that be ouercomen with this vnhappy &
 myserable blyndnes / speketh vnto them with these wor-
 des. **N**olite fieri sicut equus & mulus quibus
 non est intellectus. Be not in wyll to be made lyke to
 an hors and a mule / folowynge your owne sensuall plea-
 sure and appetyte / in whome is none vnderstandynge / &
 feryng less but fe / we shall here hym / he turneth his say-
 enges to god. Truly our mercyfull lord ofte tymes intry-
 seth by his benefytes many synners vnto penaunce. As
 the we whiche was a tolle gadeter anone as he was cal-
 led of god forsoke that lyfe and folowed cryste. Marye
 magdaleyne drawen by very loue vnto our blessyd lord
 wepte at his fete. Our lord looked mekely & mercyfully
 vpon Peter / all be it Peter denyed hym thysse before / he
 neuertheles shamed in hymselfe & wepte bytterly / pauen-
 ture whan saynt Anthonie herde rede in þe gospel at that
 tyme. **Q**ui reliquit patrem et matrem &c. who so
 enet forlakethe thet fader & moder / syster & broder / & the
 posselions of this world for þe loue of god shall be rewar-
 ded. C. tymes moze for it / whiche is euerylastyng lyfe / he
 than forsoke all & wente in to wyldernes and there lyued
 All these were swetely called to penance & many moze w-
 out nombre. Namely a certayne pree of whome speketh
 the noble doctour perispenk was spengulerly called & pro-
 uoked to be penitent. This pree had many grete gyfts
 of god / notwithstanding he euery day spured moze & moze
 & heped hyme vpon hyme / god almyghty for all that leste
 him not losus byll endured hym with new benefites / & at

the last by consent of all the people he was chosen & made
a byshop. Than when he perceyued the goodnes and
mekenes of almyghty god / and remembred also how by
kynde he had ben of longe contynuaunce to his maker he
sayd. O blessed lord thou hast overcomen me / thou haste
bitterly bounde me by thy grace and manyfolde benefy-
tes to be thy seruaunt from hens forth. I shall neuer goo
from the. And whiche one of vs may saye but that hath
ben called to penaunce by the benefytes of our lord god /
let vs all consyder the mercyfull gyftes that god hath gy-
uen vnto vs. And here the sayenge of saynt Boule whi-
che asketh this questyon. **An ignoras quonia be-
nignitas dei ad penitencia te inuitat.** Doost
thou not knowe that the goodnes of almyghty god cal-
leth the to penaunce. If we wyll not be brought to pe-
naunce by these sayre meanes / by the grete and manyfolde
gyftes of god / let vs at the leest fere his grete & many gre-
uous punysshementes / for somtyme almyghty god con-
strayneth those obstynate synners that wyll not be toun-
ned with sayre meanes by his punysshementes / & with
them he deleth mercyfully to chastyse and punyssh them
in this lyf. For the whiche the prophete cryeth vpon hym
to bryng those that be so obdurate & sturdye & in no wyse
wyll leue theyr vnhappy custome of synne but make them
selve in condycyon lyke a wyld horse and an asse / and to
compell them by his punysshement to do penaunce / sayenge
**In chamo et freno maxillas eorum cōstringe
qui non appropinquant ad te.** Blessed lord con-
strayne those synners with thy punysshementes lesse and
more in this lyfe whiche wyll not come and drawe nygh
to the by penaunce. The grete punysshementes in this lyfe
may be called the censures of the chyrche / as þe grete curse

With other of temporall death. The lesse punishmentes
may be called other temporall paynes as losse of worldly
goodes/leues With other. It is better for a synner to
suffre tribulacyon and punishment in this lyf wherby
he may gete profyte & be rewarded than to be eternally
tortmented in hell/for all the punishment there be it ne-
uer so sharpe and greuous shall not profyte. Saynt Au-
gustyne sayth. *Hic bre hic letā.* Good lorde punish
me in this lyfe. Syth soo good and so holy a man desired
of god to be sharply punished in this lyfe/rather than
after this lyfe/to the intent he myght be able to haue the
euerclastyng kyngdome of heuen/What shall these ob-
stynate synners doo that neuer wolde be touned by the
grete benefytes of god. It had ben sette better for theym
to haue suffred the gretest punishment that myght be
in this lyfe. for they shall be drawen downe of the cruell
tortmentours the deuylles in to the depe pytte of helle
there to be crucified eternally/where shall be wepyng/
waylyng/and gnashyng of tethe/where also þe worme
of theyr conscience shall neuer dye: that fyre shall neuer
be quenched/where also parte of theyr payne shall be in
a pytte full of brennyng lycour: & in fyre and byrmstone
flamyng continually. Dauid sayth. *Multa flagel-
la peccatoris.* Many dyuers and greuous punish-
mentes be for the obstynate & harde herted synner that ne-
uer wyll be penytent. But who soeuer in this lyfe wyll
do penaunce Were he neuer soo grete a synner before (yf
he despayre not of forgyuenesse) almyghty god shall be
mercyfull & forgyue hym. for as saynt Augustyne sayth..
If all the synnes of the Worlde Were cōpared to the mer-
cy of god/they be in comparyson noo more to it than is a
spatke of fyre in the grete see. And I dare well saye to the

synner be he neuer so Wyched in his synnynges at any
tyme in this lyfe he Wyl be penitent for it and desyre for
gyuenes & mercy of almyghty god he of his grete good-
nes Wyl sooner forgyue hym than all the Water in the see
can quenche one sparke of fyre yf it were cast vpon it for
Whan the synner is very penitent no thyng remayneth
in the soule that may withstonde the infynyte merce of
almyghty god Whiche stondesth rounde aboute redy on
euery syde. The prophete seith with the same by these wo-
des solo Wyng. **S**perantē autē in dño: mī-
tū dabit. The merce of god shall be redy rounde a-
boute on euery syde to defende the synner that trusteth in
hym and Wyl do penaunce for his synnes. Many there be
Whiche thynke grete pleasure in synne & worldly plea-
sures. Truly those Wretches be begyled it is not as they
thynke. Doubtles they that be truly penitent haue more
felicyte and pleasure in god & godly thynges sette in com-
paryson aboue all worldly pleasures. Furthermoze noble
and better than the inward knowledge in Judgynge or
discernynge is Whiche may be called the vertue of per-
ceyving or takynge / & the more excellent the thyng be
Whiche is Judged the greater & goodlyer pleasure muste
nedes be felte inwardly Whan the thyng is tasted / the
nearer that the one be set and applyed to the other. Exam-
ple. The more perfyte that a mannes taste be / the greater
pleasure shall be felte inwardly in tastynge of that thyng
Whiche hath a very pleasaunte sauoure / the more wygh-
that it be Joynd & put to the tonge. Than thus sayth that
the vertue & capacitye of our soule is sette better and more
perfyte than is the vertue of al our other knowleges and
also of all synnyng creatures besyde / & hath almyghty god
and godly thynges the more wygh vnto it the closer that

it be purged by due penance/it must nedes folow that
the penitent hath more swete Joye & gladnes inwardly
in his soule than any other creature lyvynge may have in
all the pleasures of this worlde. Whan two thynges be
compared togyther the moost sure knowlege of theyr dy-
fference shall be had/of one that knoweth bothe and so to
stande to his Judgement. And doubteles many hath had
in experyence the pleasures of this worlde/ & afterwarde
hath forsaken them and folowed the waye of bytter and
sharpe penance. Aske of theym whether they have ben
more gladd in wardly in the penitent lyfe or in the tem-
porall/ without doubte they wyll answer/ in the peny-
tent lyfe in the lyfe of contemplacyon. I thynke there be
no man but somtyme hath had the experyence of the Joye
and pleasure that is in the soule after true cōfessyon & due
penance for synne. If the fyrst parte of penance maketh
the soule so glad/ how Joyfull shall it be whan it is made
clene thourghout by all the partes of penance & nothyng
is lefte behynde unpurged. Therefore the prophete sayth.

**Exultate in dñio et exultate iusti: et gloria-
mini omnes recti corde.** He reherseth thre maner of
Joyes. fyrst they be Joyfull whos synnes be done away
by contracyon/ whiche may be called the inward Joye
for the graunte of theyr petycyon. Secondly they be more
glad whā theyr synnes be covered & put out of knowlege
by cōfessyon/ & this may be called þ Joye shewyd out wat-
erly by Joyful mowynge of the body. And thyrddly they be
moost glad whan theyr synnes be so clene done away by
satisfaccōn/ þ no token may be seen or knowen of them/ &
this may be called þ Joy ever to be exercysed in þ laude &
praise of god for his merciful goodnes. þ pphete applyeth
the. ij. fyrst Joyes to ryght wyse people/ they may be called

ryght wyse whiche haue very contrycyon with a ful pur-
 pose to be confessed: or elles they be called ryght wyse that
 after very contrycyon haue a hole confession made: be af-
 foyled cleane from synne of theyr ghosly fader: for they be
 Justified by the sacrament of penance whiche toke effe-
 cacye & strength by the blode and passyon of cryste. They
 be called **Recti corde** that haue made satisfaccyon so
 plentifully that god can aske noo more of them. For this
 our prophete sayth. **Et amini dno et exultate
 iusti: et gloriamini omnes recti corde.** ye that
 be made ryght wyse by very contrycyon and true confes-
 sion Joye in our lord. And ye that be made perfyte by
 due satisfaccyon Joye eternally in our lord.



Werayle noo thyng all though we begynne
 not our sermon with the thyrde penitencyal
 psalme in orde. For or euer we toke vpon
 vs to declare the two fyrst penytencyal psal-
 mes our promyse was som what to speke of
 the natyvyte of our blessyd lady at the daye: whiche pur-
 pose wyll puge to hepe: also desired of our frendes to fo-
 lo the thyrde of the psalmes: though it seemed to be hard
 for vs to doo. For with stond puge by the helpe of our
 blessyd lady we haue attempted the mater & made þ fyrst
 parte of this psalme to agre with our fyrst purpose.

**Quæ est ista que progreditur
quasi aurora conurgens.**

After the offence of our first fathers Adam & Eve
all the Worlde Was confounded many yeres by
derkenes and the nyght of synne of the Whiche derkenes
and nyght a remembraunce is made in holy scripture of
tentymes. Not withstandinge many that Were the be-
ry seruantes & worshyppers of almyghty god to Whome
the sayd derkenes and nyght of synne Was very pbsome
and greuous had mony on that the very sonne of ryght-
wyfnes sholde sprynge vpon all the Worlde and shyne
to theyre grete & singuler comforte and make a meruay-
lous clere daye. As the prophete zacharie sayd and pro-
phesyed of cryste. **Uisitauit nos oriens ex alto/
illuminare his qui in tenebris et in vmbra
mortis sedent.** Our blessed lord hath visyted vs fro
aboue to gyue lycht vnto them Whiche syt in derkenes &
in the shadowe of deth. Also cryste in the gospel of Iohn
sayth. **Abraham vidit diem meum & gauisus est.**
Abraham sawe my daye Wherby he Was made gladd
& Ioyfull. The naturall daye Whiche we beholde sholde
rather of congruence be called the daye of the sonne of
Whome he hath his begynnyng than our daye. For this
spirituall daye Wherin spiritually we lyue vnder the
cristen sayth Whiche by the sonne of ryght wyfnes hath
brought forth Ihesu cryst sholde be called more properly
the daye of hym than of vs. Cryste our sauour called it
his daye sayenge. **Vidit diem meum.** Abraham sawe
my daye. Abraham sawe not the present daye of cryste
as the apostles dyde he had onely the syght of it in his
soule by true hope that it sholde come not withstandinge

he & many other desired greatly to see this spirituall sonne
and the clere daye of it. Our sauour sayd to his apostles.
Multi reges & prophete voluerunt videre
que vos videtis: et non viderunt. Many kyn
ges and prophetes wolde fayne haue seen the myſterye
of myn incarnacyon whiche ye ſe and yet they vyde not/
and what meruayle was it yf they that laye in derkenes
and in the blynde nyghte of synne wherin noo pleaſure
was to ſlepe and take reſte to deſyre ſeruently and abyde
the ſprynge of the bryghte ſonne our ſauoure. Holy
faders before the incarnacyon whiche meruayllouſly pr
ked and deſpyled the werkes of derkenes and the nyght
of synne. Euerychone of theym dayely and contynually
prayed that the very ſonne of ryght wyſnes myght ſpryn
ge in theyr tyme. Neuertheles theyr good hope and truſt
of it was byſſetted many yeres/ and at the laſt whan ty
me was houable and conuenient in the ſyght of almygh
ty god / he cauſed this clere ſonne for to gyue lyght vnto
the worlde. Not withſtondynge it was done in a Juſte
and due ordre. For of a trouth it had not ben ſemyng and
well ordred that after ſoo grete and horryble derkenes
of the nyght the meruayllous clerenes of this ſonne ſhol
de haue come immediatly. It was accordynge
of byſſe that beſt a mornynge ſholde come byt we
ne daye was not ſoo derke as the nyght / neyther ſoo
clere as the ſonne. This ordre agreeth bothe to nature/
ſcripture / and reaſon. fyrſte by the ordre of nature we
perceyue that byt weene the derkenes of the nyghte and
the clere lyghte of the daye / a certayne meane lyghte co
meth byt weene the whiche we calle the mornynge / ſe is
more lyght and clere than is the nyght / all be it the ſonne
is moche more clere than it. Euery man knoweth this

thyng well for dayly we haue it in experyence. ¶ Holy
 scripture also teacheth that in the begynnynge of the world
 be when heuen and erthe shoulde be create all thynges
 were covered with derkenes a longe season / and or euer
 the sonne in his very clerenes gaue lycht to the worlde /
 a certayne meane lycht was made whiche had place by
 twene derkenes and the very clere lycht of the sonne.
 This is well shewyd by Moyses in the begynnynge of
 genesis. ¶ Reason also whiche sercheth the knowlege
 of many causes syndeth when one thyng is chaunged
 in to his contrary as from colde to hete / it is done fyrst by
 certayne meanes or by certayne alteracions comynge by
 twene. ¶ Water whiche of his nature is very colde is
 not sodaynly by the fyre made hote to the bittermost but
 fyrst cometh by twene a lytell warmenes as we myght
 saye lyke warme / whiche is neyther very hote nor very
 colde but in a meane by twene bothe. ¶ An apple also
 whiche fyrst is grene wareth not sodaynly yelow / but
 fyrst it is som what whyte by twene grene and yelow
 indyfferent. Thus we perceyue by reason that it was
 not conuenient this grete clerenes of the sonne our sau-
 our shoulde haue ben shewyd soo soone and immediatly
 after soo ferefull and the derke nyght of the world without
 clyng of the mornynge whiche is a meane by twene
 bothe. Syth it is so than that Iuste and wyse goddys
 it be soo and also it is accordynge for goddys will soo to
 orde it / who wyll doubte but the wysdome of our lord
 god vnable to be shewyd kepte this due and reasonable
 orde namely in his werke wherby. **Salutem ope-**
ratus est in medio terre. he wroughte helthe in
 the myddes of the erth. Syth also he kepte the same in
 all his operacions as saynt Poule wytnesseth sayenge.

Questio ordinata sunt: a deo sunt. All thynges well ordred be by the ordynance of almyghty god. Fethermore bycause this mater sholde be expessed more openly We shall endeuour our selfe to the We by the the reasons afore rehered that this blessed lady moder to our sauour may well be called a moynynge/lyth before her none was without synne. After her the moost clere sonne cryste Ihesu she wed his lyght to the worlde/expullynge vtterly by his innumerable clerenes these derkenes wherin all the worlde was wrapped & couered before. We se by experyence the moynynge ryseth out of derkenes as the wyse man sayth. **D**eus qui dicit se tenebris splendescere. Almyghty god comaundeth lyght to shyne out of derkenes. The clerke Ophheus meruayleth gretely of it sayenge. **O** non que luce emittis O derke nyght I meruayle soze that thou byngest forth lyght. And of a trouth it is meruayle to mannes reason that lyght sholde sprynge out of derkenes. Soo in lyke maner We may meruayle of this blessed byrgyn/the beynge clene without spotte of any maner synne nor withstandinge sholde shyne and oygynally come of synners that were couered and wrapped in derkenes & the nyght of synne. Also after the moynynge the sonne aryseth in maner as it were brought forth and had his begynnynge of the moynynge/lyth wyse our sauour cryste Ihesu was borne and brought forth of this blessed byrgyn & spredde his lyghte ouer all the worlde. We also perceyue lyke as the sonne ryseth of the moynynge & maketh it more clere by the ffusyon of his lyght. Soo cryste Ihesu borne of this byrgyn defyled her not with any maner spotte of synne but endued and replete her with moche more lyght and grace than she had before. Laste all though it semeth the

moynynge to be cause of the sonne/ not without doubte
the sonne without doubte is cause of it. And in lyke wyse
all though this blessed byrgyn brought forth our salu-
out Ihesu/ yet he made her and was cause of her byrn-
gynge in to this worlde. Thus ye perceyue by nature þ
this blessed byrgyn may well be lykened to a moynynge
The same shall be the weddys we here of in scryp-
ture. It is spoken in genesys that fyrst almyghty god ma-
de heuen and erth. The erth was voyde and desolate/ all
was couered with darknes/ and the spyrte of god was
borne alofte. Than almyghty god commaunded the fyrste
daye by his worde onely that lyght shoulde be made/ and
in none lyght was made/ and after that the fourth day the
sonne was create. This werde in the begynnynge of
genesys. But let vs now see what it sygnifyeth for
our purpose. fyrst heuen & erth may sygnifye to vs man
and woman/ for the woman is subgette to the man/ lyke
as the erth is to heuen/ woman is also bareyne & lackyn-
ge fruite without the helpe of man. And the erth with-
out the influence of heuen is barayne and voyde of all
fruite. Semblably euery generacyon of man from the
creacyon of Adam was wrapped and couered with the
darknes of synne/ & though the spyrte of god was euer a-
lofte redy to gyue grace/ for al þ none was fonde able to re-
ceyue it vnto the tyme this blessed virgyn was ordeyned
by the hole trynityte to sprynge & be brought forth in to the
worlde/ whiche by the prouydence of almyghty god was
surely kepte & defended from euery spotte & blemyshe of
synne/ so that we may well saye vnto her. **Lot a pul-
chra es amica mea et macula non est in te.**
O blessed lady thou arte all sayte and without spotte or
blemyshe of synne. The aungell at her salutaeyon sayd.

Hue plena gratia. Heyle full of grace this bleisyd
byrgyn full of the benies of grace was ordeyned by god
as a lyght of the moornyng & afterwarde brought forth
the bryghte shynnyng sonne With his manyfold benies
our sauyour cryst. **Q**ui illuminat omne hoīem
venientē in hūc mundū. whiche gyueth lyght to
euery creature comyng to this worlde. Take hede how
conueniently it agreeth With holy scrypture this byrgyn
to be called a moornyng. Also Where as reason of a con-
gruence wyll y byt wene two contraries a meane must
be had/maketh meruaylously Well that this byrgyn may
be called a moornyng/for lyke as the moornyng is a meane
byt wene the grete clerenes of the sonne & the bgsome der-
kenes of the nyght. Soo this bleisyd & holy byrgyn is the
meane byt wene this bryght sonne our sauyour & wycked
synners/and a partetaker of bothe/for she is the moder of
goddes sone & also the moder of synners. For whan our
sauyour cryst hanged vpon the crosse he comended & leste
to this bleisyd byrgyn saynt Iohn the euangelyste as her
sone/sayenge to her. **M**ulier ecce filius tuus wo-
man beholde thy sone. And vnto saynt Iohan he sayd.
Ecce mater tua. Beholde thy moder. Iohn by in-
terpretacyon is to saye the grace of god/synnyfyenge that
by goddes grace & not by theyr owne merytes synners be
made the inherytours of the heuenly kyngdome/synners
therfore be comended to this byrgyn marce as to a moder
she is moder of synners. Saynt Austyne sayth it semeth
to be a noble kynrede byt wene this bleisyd byrgyn & syn-
ners/for she receyued all her goodnes for synners/syne
was cause why she was made the moder of god. Also yf
we haue taken any goodnes we haue it all by her. Ther-
fore of very ryght this holy byrgyn marce is the moder of

synners. All cryste chyrche calleth her **M**ater misericordie
the moder of wretched synners. She is also the moder of
mercy for cryste is very mercy. The prophete lookynge of
hym sayth thus. **D**eus meus misericordia mea. **O** my god
& my mercy. Cryste is very mercy/she is the moder of cryste
therfore the moder of mercy/for this cause as we sayd be-
fore she must nedes be a meane byt wene y mercy of god
& the wretchednes of synne. Bvt wene cryste moost inno-
cent & wretched synners. Bvt wene the shynynge lyght &
blacke derknes/she is also the meane byt wene the bryght
sonne of the daye/& the derke cloude of the nyght. None
was borne before her without synne/cyther mortall/be-
nyall or oxgygnall. Many before were men of grete ver-
tue & holynes/as Jeremye & helye with other/but bycause
they were not cleane without euery spotte of synne/theyr
vertue & ho'ynes was hydde in maner as vnder a cloude
And the holy aungelles remembrynge this mater behol-
dynge this lyght to she we forth without ony spotte of
derknes after so longe contynuaunce of the derke nyght of
synne/sayd eche one to other with an admiracyon or mer-
uaylynge. **Q**ue est ista q progreditur quasi auro-
ra surgens. What is she whiche gooth forth as a rysynge
mornynge. Therfore sayth this blessed lady **M**arye as a
mornynge gooth byt wene our nyght & the daye of cryste/
byt wene our derknes & his bryghenes/and last byt wene
the mysery of our synnes & the mercy of god/What other
helpe sholde rather be to wretched synners wherby they
myght soner be deliuered fro theyr wretchednes & come
to mercy/than by the helpe of this blessed virgyn **M**arye
who may come or attayne from one extremyte vnto an
other without a meane byt wene bothe. Let vs ther-
fore knowlege to her our wretchednes/aske her helpe

she can not but here be for she is our moder she shall spe-
 ke for us vnto her mercyfull sone & aske his mercy. With-
 out doubte he shall graunte her petycon. Whiche is his
 moder & the moder of mercy. Let us therfore cal vnto her
 saynge. O moost holy vrgyn thou arte the moder of god
 moder of mercy the moder also of Wretched synners and
 theyr synguler helpe comforte to all sore wfull. Vouch-
 saue to here our Wretchednes & prouyde a conuenient &
 houable remedy for the same. But What myseryes shall
 we moost specially shewe vnto her. Truly the comyn
 Wretchednes of all synners Whiche þe chyrche hath taught
 us oft to haue in remembraunce Whiche also the prophete
 Dauid hath describde in the thyrde penytencyal psalme
 wherof we shall now speke. And as the woman of cha-
 nane whan she prayed to our lord was not herde anon.
 not withstondyng his dyscyples hauyng pyte and com-
 passyon spake to cryst theyr mayster for her. So we no
 leest perauenture our mercyfull lord herde not our pray-
 ers in the other psalmes before bycause of our greuous
 synnes. Let us tourne our prayer to his moost mercyfull
 moder besechyng her to shewe mercy and call to almygh-
 ty god for us as our aduocate.

¶ *Que est ista que progreditur
 quasi auroa consurgens.*

¶ We shal marke thre condycyons of the mornynge whi-
 che may well be applyed to this blessed vrgyn. First
 yf the mornynge be sayre it is mylde and quyet without
 trouble of wynde stormes or tempeste. Also by lytell
 and lytel it ryseth bywarde aboue the darkness puttynge
 away the blacke cloude of synnys. Thyrde it is byght
 and clere without cloudes or mystes. This byght & holy
 vrgyn had all these condycyons. First she was meke &

mylde to her soule so that neyther blaste of pryde neyther
storme of wrath was in her but alwaye she was gentle
lowly and meke. Secondly she enhaunced herselfe sette
aboue the darknes of synne puttynge vnderfoote the occa=
sion of it she also brake his heed whiche was the cause &
encreaser of synne. Thyrddly she was a bryght & clere byr=
gyn without all darknes of ygnorance. Of these condy=
cions many thynges may be sayd to the laude and prayse
of this blessed byrgyn yf we intended so to do. But our
purpose is other wyle sette out mynde at this tyme is not
to speke of her laudes whiche no creature can sufficiently
expresse but we purpose to make our prayers to that blef=
fyd moder & mayde / that she of her goodnes bouchesawe
to helpe vs in our mysertes. for in vs be thre kyndes of
wretchednes contrarie to the thre vertues in her spoken
of before. fyrst the mysery of fere and drede wherby our
soule is neuer in rest but alwaye troubled & shaken with
that grete storme & tempest. Secondly the mysery of bon=
dage and seruitude to synne / that is whan any persone is
made subgette and cast downe by the grete weyght of it
Thyrddly the mysery of ygnorance & blyndnes wherby
the lyght of trouthe and good knowlege is withdrauen
from vs & hydde as vnder a cloude. Let vs now therfore
aske helpe of this moost holy byrgyn whiche obteyneth
qualytees & condicions alwayes contrary to these mys=
ertes. All these wretchedneses be reherfed of the prophete
Dauid in this thyrde penytencyall psalme as ye shall un=
derstonde by dyligente guyng hede to our saenges.
Many troubles & veyacions arysen in vs agens the tran=
quyllite of this mylde mornyng some cometh by fere of
the eternall punysshement of god / some for drede of the
paynes of purgatory / some be caused of our bodyly dysse=
tes whiche we shurre for the gyfte and offence of our fyrst

father Adam / some by the remembrance of death brennynge
that nedes must folow we at the last after all these greuous
veracions. Many also be caused by feare of the temporall
punysshement of god excercysed in this lyfe for our tres-
pases / & last by the dyscomfortes of our synnes many tribu-
lacions be engendred in our soules by the whiche synnes
we haue deserued punysshement of goddes vengeance
Of a trowth one of these veracions somtyme troubleth the
myndes of synners. Our prophete remembreth them by
orde. The fyrst perturbacion or trouble whiche is cau-
sed by feare of the punysshement of god euerlastynge to
be vled vpon dampned synners / must nedes prycke the
mynde and conscience of the synner / for whan that eter-
nall punysshement shall appere and be the word / the coun-
tenaunce of god shall be soo formydable and fearefull that
in the tyme whan myserable synners shall stonde in his
syght they shall thynke themselves set in a brennyng for-
neye of fyre. As it is sayd in holy scripture. **Pones**
eos vt clibanu ignis in tempore vultus tui
Blessyd lord thou shalt at the daye of Iugement set all
wretched synners as a clewe or a grete hepe of fyre for
feare of beholdynge thy fearefull countenaunce / the worde
whiche he shall speke to them at that tyme shall be soo
sharpe and vehemently bytynge / in soo moche they shall
coueyte or desyre rather to dye a thousande tymes than to
here it / whan he shall openly gyue sentence on them saynge
Discedite a me maledicti in igne eternum
qui paratus est diabolo & angelis eius. Go
fro me ye cursed synners in to euerlastynge fyre whiche
is prepared for the deuyll and his aunghelles. O merua-
lous sharpe sayenge. O worde more persynge than a
double edged swerde / what creature shall not feare to be

separate from the face of god / from heavenly glorie / from
the felowshipp & company of sayntes / & to be cast do wne in
to eternall fyre with those ferefull & cruell deuylles. The
pphete therefore saynge this everlastynge punysshment
begynnyng his psalme cryenge to almyghty god / saynge
Domine ne in furore tuo arguas me . Bles-
syd lord punyssh me not in thyne everlastynge punyssh-
ment. Let vs doo in lyke maner makynge our prayers to
this blessed blyssyn saynge. O blessed lady be thou meane
and mediatryce byt wene thy sone and wretched synners
that he punyssh vs not everlastyngly . If perauenture
we be deliuered by the insynpte mercy of god from cru-
cyfenge in the fyre of hell. yet there is an other fyre to be
fere / that is to saye the fyre of purgatorie whiche fyre
is so hote and full of dyuersyte of payne / that all turmen-
tes and dysseases of this worlde be noo thyng to be com-
pared to it / whiche thyng holy saynt Augastyne confer-
meth by these wordes saynge. **Ille ignis grauior**
est q̃ quicquid homo pati potest in hac vita
The fyre of purgatorie is more greuous than any payne
man may suffre in this lyfe. Alas we wretched synners
what harde sayenge is this. Be there not some greuous
paynes in this lyfe. Those that be vexed with the stone /
strangury & the fluxe / fele they not meruaylous grete pay-
nes whan they can not kepe themselves from waylynge &
cryenge out for soe we / what shall I saye of the whiche
suffre payne in the heed / to the acher / & akynge of bones / do
they not suffre grete paynes / & also matters of whome ma-
ny were slayne / some boyled / an other sawed a t wo / an
other torne w̃ wyld bestes / an other tossed on the fyre / an
other put in to scaldynge hote pytche & robyn / yd they not
suffre bytter payne. Not withstandinge to be punysshed

in the fyre of purgatory is fere more greuous payne than
all theſe we haue reherſed. What meruayle is it than yf
the fere of ſoo grete & paynefull fyre trouble vs ſynners.
Wherefore it foloweth. **E**t ne ira tua corripias
me. Blesſyd lord ſayth Dauid correcte me not in yf fyre
of purgatory. So let vs call vnto our blesſyd lady praye
ge her to be meane for vs yf her ſone our Judge not onely
punyſhe vs not in the paynes of hell whiche be cuerla-
ſtinge/ but alſo that he correcte vs not in yf paynes of pur-
gatory whiche haue an ende. ¶ The thyrde trouble that
we ſuffere yf ſeth & is cauſed of the woundes inflycted & be-
yng in our body for the ſynne of our fyrſt parentes. For
Whā Adam was ſet in paradyſe a place of grete pleaſure
volupty & reſt/ almyghty god thrette hym ſayenge/ What
ſoeuer tyme he taſted of yf forbidden trece/ he ſholde be wou-
ded. **Q**uod tā ei q̄ vniuerſe poſteritati eius
morte inferret. whiche ſholde be a mortall wounde
bothe to hym & all his poſteryte. Almyghty god had his
bowe redy bent wherwith he ſholde ſtryke hym of the
whiche bowe is wyrtē in an other place. **R**etendit
arcū ſuū. God hath bent his bowe / for all this/ Adam
attempted yf mater fell to ſynne/ Whome anone almyghty
god dyde ſmyte/ the vehemence of the whiche ſtroke / all
we that came of hym do fele/ the woundes of it abyde ſtyll
in vs not clene made hole / all though they be hyd & coue-
red/ Wp̄ll ye knowe whiche be the woundes. Let vs be
hungry a lytell whyle / and anone we ſhall fele the pe-
nurtye of hungre. Abſteyne from drynke / anone cometh
thyrſte. Soo a ſote many myles / anone cometh weerynes /
But your ſynger nygh the fyre / and full ſoone ſhall ye fele
impaſſyble hete. Ete vnholſome metes / & anone cometh
ſekenes. By theſe woundes afore ſayd without doubte

We be brought to deth / yf the body be not soone remed-
dyed. Adam wanted all these woundes / or euer almygh-
ty god byde styke hym. And we also sholde haue wan-
ted them yf that stroke had not ben / We all be wounded
by his stroke / wherefore the prophete sayth. **Quonia**
sagitte tue infire sunt michi. Blessyd lord thyne
arrowes be styked in me / yf peradventure these arrowes
myght be plucked a waye by any medycyne / or by crafte
we myght be made hole of our woundes / and so to scape
deth / whose fere troubleth vs without mesure in this
fourth place / the wyse man sayth. **Omors q̃ amara**
hōi hñti pacē in substācia sua. O deth how byt-
ter arte thou to a man haupnge peas with his substaunce
of worldly goodes / or elles thus / that hath this worlde
at his wyll / whiche vse these worldly pleasures meryly /
they knowe not / they haue not in mynde what is behyn-
de in the worlde to come. Alas how greuous and bytter
is to them the remembraunce of deth / whose dartes or
arrowes may not be expelled by any crafte / we can not
fynde the meanes by any medycyne to heale our woundes
we must nedes dye / & dayly we drawe nygh deth more
and more. **Omnes morimur.** All we dye / or be dy-
enge. Scripture sayth this verbe mori for after saynt Au-
gustyne is vnderstode / sygnefyenge that no creature may
escape / flee / or declyne from deth / our lord hath soo gre-
uously styken vs with the bynte of his arrowes / wher-
fore our prophete sayth. **Et cōfirmasti super me**
manū tuam. Lord thou hast perced and fyrred thyne
arrowes soo sore in me that my wounde is so grete & with-
out cure I can not escape but nedes must dye. ¶ We sayd
the fyth perturbacion cometh for fere of goddes puny-
shment.

mentes / Whiche the prophete calleth in this psalme
Faciem ire dei. For by these wordes Furore dei
is understonde y everlastyng punysshement upon them
Whiche be dampned. By these wordes Facie ire dei
is understonde temporall punysshementes in this lyfe /
Whiche temporall punysshementes causeth vs also to be
in trouble. For What creature remembryng so many pu
nysshementes done upon synners in this lyfe bodye and
perauenture for lesse offences than he hymselfe hath done
can be without fere / lest he shoulde suffer the same or mo
re greuous for his othere offences. Adam against the com
maundement of god tasted but one apple / and anon he
was cast out from the goodly gardeyne of paradyse in to
this erthe full of byeres and byembles. It seemeth but a
small mater / and also he and all his posterite ever after
were made mortall. Alas how many tymes haue the
synners broken the commaundementes of god. The peo
ple of Israhell ledde by moyses thurgh the deserte / When
it was soo they had eten no fleshe of many dayes. At the
last they desyred to ete of the egyptens fleshe lyke as it
was theyr customable mete before / almyghty god gaue
theym theyr desyre. But **Q**uonia adhuc esca fuit
in ore eor: ira dei descendit super eos. Whyles
they were etyng and mete in theyr mouth the punyssh
ment of god fell upon theym / and a grete parte of theym
were slayne. Afterwarde the same people made theyr
by a longe Journey / grudged in theyr myndes against our
lorde / Wherfore sodayne fyre fell upon theym / and bitte
ly byente & destroyed the later parte of theyr heede. Haue
not we commytted many more greuous offences than
these byes truly. For When we lacked no mete but had

grete plenty of it/haue the not for all that desyred more
deelycate meates not content with suche as we had / hath
not a lytell bodily labour ben tedious to vs as to go vn-
to the chyrche there to abyde to be at the serupce of god/
and to here hellesome doctryne / whiche of vs herynge these
offences beynge culpable in theym wyll not fere the pu-
nyshementes of god bothe in this lyf and after. Namely
whan this holy prophete so dyde in so moche he sayth his
flethe trembleth for fere. **N**on est sanitas in car-
ne mea. Blessed lorde I haue none helth in my flethe
it trembleth for fere of thy punysshementes. They be be-
ry happy & blessed whiche neuer defyled themselves with
synne / but alwaie hath kepte theym cleere without ony
spotte of it / as touchynge actuall synne / for truly they haue
grete rest in theyr soules / and they that haue done the con-
trary fele in themselves an inwarde styffe whan they re-
membryze themselves in theyr lyuynge / for suche as hath pol-
luted conscience gyue them to other besynes rather than
to loke vpon themselves. Truly that abomynacion of an vn-
cleane conscience is so grete & the remembrance of it is thought
to that persone so encombred so grete payne / as he were
bered & troubled in the tumentes of hell. & how many
hath slayne theymselke after theyr grete offences done /
whan they myght not holde bp and susteyne theyr vn-
happy lyfe. Example we haue of a romayne woman cal-
led Lucrece and many other. The thre pryncypall partes
of the soule wherby the hole man sholde be gouerned be-
holdynge the bysome and detestable mouldre of synne
dooth accuse eche one other to the memory it is objected
that he sholde haue kepte in mynde the holy monycons
and techynge whiche oftentimes he herde by the pre-
chers of godly doctryne. To the reason is sayd that he

sholde haue resysted and Withstande more beselye / & not
haue suffered so grete fylthynes of synne to be commytted
in the soule / to the Wyll is objected that by his boldnes
rennyng to moche vpon his owne byddell / neyther ob-
enge to memorie nor to reason is caused that the soule is
polluted With the fylthynes of synne. Therefore the con-
science alwaye pryeth a grutcheth ayenst synnes euill
commytted / accordynge to the prophetes sayenge. **Non
est par ossibus meis a facie peccator.** Hope-
te of my body can be in rest for the greuoufnes of my syn-
nes. Take hede With how many and What stormes of
tribulacion We be vexed Within our bodies / We haue
no tranquyllyte / no quyetnes but troubled in euery parte
With many byuers veracions. fyrste by the paynes of
hell / of purgatorie / by our bodily greuance / by deth / by
the punysshement of god / and last by thabomynacion of
our synne. Therefore let vs go vnto this mylde moornyng
our blessed lady virgyn marie / besechynge her þ the Wyll
bouchesaule to deliuer vs from these stormy wretched-
nesses in this lyfe / and after graunte vs quyet soules.
These suffyerd for the fyrst kynde of wretchednes. We
sayd the seconde kynde of myserie is to be caste do wne
vnder the darkenes and cloude of synne / & myserably to
be in captiuyte vnder the poke of it. Many tymes synne
is compared to a serpent. A serpent hath an hede / a body
and a tayle. Semblably so hath synne / for Whan any man
feleth the fyrst inspygacion of steryng to synne / doubtles
there is the serpentis heed. Whan afterwarde he consen-
teth to the same inspygacion / than he suffereth the body of
that serpent to entre. And at laste Whan he fulfilleth the
synne in deden / than is the venemous tayle of that serpent
entred. Without thou resyste and Withstande the heed

that is to lye the first suggestion / it shall be very harde
for the to exclude synne / for where as a serpent may gete
in his heed / anone he byngeth after the residue of his bo-
dy. Soo by synne / yf alio the streyght passage be made
open to the first motion or sterynge to synne / anone he
draweth after hym the hole body / & neuer leaseth tyll it
come vnto the hyest parte of the soule / he auancesseth hym
selfe / & is lyfte vp sette aboue the mynde / whiche ought to
be the heed of the soule. And this of a trouth is a grete my-
serye wherof this holy prophete Dauid maketh his com-
playnte sayenge. **Q**ui iniquitates meas supergressae
sunt caput meum. All the partes of my body be with-
out rest / bycause my synnes be exalted sette aboue myne
heed. We haue gyven soo grete licence to this serpente
synne and so easely intreated it that now whan it is ones
entred it wyll not out agayne / but as a tyrant hath de-
creed to kepe in possession the habitacle y he hath wonne
eether peasybly or by strength. fyrste or euer we compe-
ted synne many motions of it were felte in vs / but it was
onely in the inferior parte of the soule. And now syth it is
suffred to haue any interest / he hath enhaunced hymselfe
aboue the hyest parte of the soule / & there is resydent / com-
mandynge what hym listeth / thus ynge do wne the poore
soule with his greuous burden & weyght that oftentymes
it is compelled to doo that thyng whiche it wold e-
not do. Peraventure some synner wyll saye. I perceyue
not fele any weyght in my selfe / do I neuer so many syn-
nes. To whome we answeere that yf a dogge haupnge a
grete stone bounde aboute his necke be call do wne from
an hygh toure / he feleth no weyght of that stone as longe
as he is fallynge do wne / but whan he is ones fallen to
the grounde he is brast all to peces by the reason of that

Weyght. God the synner goynge do Wne to Warde the
pyt of hell feleth not the grete burden of synne but when
he shall come in to the depnes of helle he shall fele moze
payne than he wolde. Also every creature whiche is a-
boute to put a way the poke of synne feleth the grete and
greuous Weyght of it. Our holy prophete had in expe-
yence the heuy burden of synne whiche sayd. **Et sicut
onus graue grauate sunt sup me.** Whiche synnes
be heuy vpon me lyke to an heuy burden. God forbede
that we saye no man may caste out synne from the soule
ones entred into it. We saye not that for yf it were soo all
we sholde despayre by cause why no persone is without
synne. But we saye it is ryght harde bitterly to expulse
synne suffred so longe at lyberte and hath had so moche ly-
cense to abyde in the soule. And holy doctours knowlege
the same. And saynt Anselme whos wordes cometh no w-
fyrst to mynde sayth. **O peccata q̄ felicitis aditus
habetis et q̄ difficiles exitus.** O ye foule synnes
how gladde & easy entrynge haue ye in to mannes soule
and how harde be your goynge out from it. Synnes
may be expulsed but how truly by grete contrycyon dy-
lygent confessyon & not a lytell bodyly satysfaccyon. But
after that our synnes be soo done away yf we take not
vpon vs myghtely to withstonde & make batayle agayn-
st them lyghtly they shall entre agayne in to the soule. And
as our sauyour sayth. **Erūt nouissima hominis
illius deteriora prioribus.** Than shall we be in
woyle condycyon sette than we were before / than shall
the woundes of our synnes waxe rawe agayne / than shall
the tokens where they were fyrst were rotten & fresshe
by our folyshenes & negligence. Of the whiche mysfere
Dauid cōplayneth in this place sayenge. **Putruerūt**

& corrupte sunt cicatrices mee: a facie insipi-
 entie mee. The olde tokens of my synnes ware rotten
 agayne by myn owne fy lychenes. He that is cne wred &
 encōbryed with these euylles / shall we not call hym wret-
 ched & vnhappy: yea truly / for noo thyng eiles but synne
 may make a man wretched. Be a man neuer soo poore &
 neddyf he be without synne yet he is bleſſyd and happy.
 Salamon ſayth. **Miseros facit populos peccati.**
 Synne maketh wretched people. Saynt Doule haun-
 ge the ſame myſteye in experyence ſayd. **In felix ego**
hō q̄s me liberabit de corpore mortis huius
 I vnhappy man who ſhall deliuer me from the daūger
 of this deedly myſteye of synne. **S**ocrates was aſked
 a queſtyon as it appereth in the geozgycke of plato of one
 named Polus / whether Archelaus whiche than had in
 gouernaūce the kyngdome of macedonpe in grete gloꝝye
 were happy & bleſſyd oꝝ not. Socrates answered hym he
 coude not tell it is to me vncertayne. Than ſayd Polus he
 is a kyng. Socrates ſayd / all though he ſo be yet may he
 be a wretche. Polus added more & ſayd / he hath a glōꝝ-
 ous kyngedome / a grete houſholde / and grete rycheſſe.
 Socrates answered / what of all this / theſe cōmodytes
 maketh not a man bleſſyd / for vnder them may be pryuely
 a wretched ſoule. If thou wyll ſayd Socrates / hat I tell
 the whether this man be bleſſyd oꝝ wretched / ſhe we me
 his ſoule / & anone I ſhall aſſoyle thy queſtyon / for the de-
 monſtracyon of this mater dependeth of the ſoule. Truly
 a ſoule ſubgette to synne is wretched whiche our pphete
 Dauid wyneſſeth ſayenge. **Miser factus ſum.** By the
 reaſon of my ſynne I am made a wretche. That creature
 what ſoer he be is bleſſyd whoſe wyll is obedyent to
 reaſon / that is to ſaye / in whome reaſon and grace hath

domynacyon/for by reason & grace ryght & Justyce shall be
kepte. But yf it be contrary than shall peruerfite and un-
ryght wyfnes haue place and lyberte / that we may more
openly perceyue this thyng/let vs cōfyder this example.
As longe as the myddes of a lyne is equall with both en-
des / neyther goynge wronge towarde the ryght hande
nor towarde the lyfte hande / soo longe it is called a ryght
lyne / but yf it turne cōtrary eyther to y one parte or to the
other / or lyfte vp it selfe aboue eyther endes / the lyne is
not ryght but croked. In lyke maner let vs cōfyder the
powres in the soule / that is to saye reason wyll & vnder-
standynge / the vnderstandynge muste be guyded by the
wyll / & wyll must be ruled by reason / for wyll is the myd-
dle parte byt wene vnderstandynge & reason / lyke as the
myddle poynte in a lyne / wherfore yf the wyll whiche
ought to be y myddle parte & also subdued to reason lyfte
vp hymselfe aboue reason / is not thowdye peruerse & in con-
uenient / is not there a croked soule: yea without doubte
Lyke wyse it is in synners whan reason is put do wne
& wyll is vnwyfely exalted. **E**t incuruatus sum
vloq in finem. The prophete sayth. By synne I am
made croked vnto the grounde. I haue more mynde on
erthly thynges thā vpon heuenly / whan the soule is thus
dyfformed and brought in to this myserable condycyon /
what is lefte behynde but penaunce & sorowe. The phy-
losophers thewed two dyuers wayes / one is the waye
of vertue / the other of vyce. The waye that ledeth a man
to vertue is laborous & full of thornes / not withstandyn-
ge the ende of it is very pleasaunte. The waye whiche
bryngeth a man to vyce is mery & full of sensuall please-
res / but the ende of it is very bytter & sharpe. A certayne
phylosophye called Domesithenes what tyme he desired

to have the presence & company of a certayne cruel dyspo-
sed woman: she asked a grete somme of money. He an-
swered that his lernynge was not to be penaunce so bere
syng: syng that after the fylthy volupty of the fleshe
no thyng remaineth but sorow & penaunce: for the whi-
che he wolde not geue so moche money. Our prophete co-
nsyderaunce this addeth saynge. **Tota die contristatus
ingrediebar.** Many causes there be for synners
to be penitent whiche haue casse do done themselves in to
these myltes: not compelled by violence / but by theyr
owne wyl & mynde / from the whiche they may scantly &
with grete dyspulte arysen: what for the tyranny of synne
what for leynge of the occasiouns to synne / caused of the
pleasure whiche þe fleshe hath gotten by wycked custome
of it. for as saynt Iherome sayth / those that be byrgyns
fele not soo grete temptaciouns of the fleshe as they whi-
che ones or ofte tymes haue had the fleshely voluptye in
experyence / for the fleshe that before hath ben polluted
by the foule and fylthy pleasure of the body / seeth moche
more vncleane mocions than dooth the fleshe whiche al-
waye hath ben cleane and chaste: for the vncleane body per-
suadeth & the wyl to the soule the wycked cogytaciouns
and vayne fantasys of his vnchrysty fleshely pleasures
done before: wherby it is many tymes begyled & scorned
therfore the prophete sayth. **Qm̄ lumbi mei im-
pleti sūt illusionibus.** The partes of my fleshe
wherin the nourysshynge of fleshely voluptye be resy-
dent & abydinge: are replete & fulfilled with moches and
scornes. O folysh & madde fleshe whiche entyseth and
causeth so many cruellies to the hurte of it selfe: for the body
thereth & moueth the soule oftentymes to the fylthy lust of
the fleshe: whiche is the moost hurte that can be to the

body/for the lyuely spyrte is wherby the fleshe is quick-
ned bespirted & shedde out with the seede of man. And so
by that he leleth many of his strengthes. Whysayens saye
that a man taketh more hurte by the husyon of a lytell seede
than by shedynge of centymies soo moche blode/whiche
thyng of a lykelyhode saynt Doulement rebukynge for
mycatours/sayenge. **Peccatū quodecūq; fecerit
homo extra corpus suū est / qui autē fornicat-
tur in corpus suū peccat.** Every synne that a man
dooth is our warde from his body/ but he that dooth for-
nicacyon or lechery offendeth god & also hurteth his body
Weryly it is a grete mysferye to loue the body so moche and
not withstondynge procure so grete hurte to it by flesshely
lust/whiche mysferye our prophete the Weth saynge. **E-
non est sanitas in carne mea.** By the reason of
flesshely luste I haue no helth in my body or in my fleshe
Therefore synne greueth bothe body and soule & prayeth
none of theym but engendzeth grete hurte to bothe. The
soule is turmented by the spght of a polluted cōscience/by
the vyctorye of synne haupnge domynacyon/by the heuy
burden of it/by rene wyng of olde synnes/by the mysferye
that foloweth/by the croked custome of it ones leste & for-
saken/ & last by penaunce so sorowfull. The body is also tur-
mented by the pryckynge of flesshely lust/ & by losse of his
strengthes. So that a synner may sauely saye as the pro-
phete wyrteth folowynge. **Afflictus sum.** I am
troubled by synne bothe in body & soule. The encrease of
a synners payne is whan he calleth to remembrance how
longe he hath serued so vncourtoys and vngentyll a lord.
Saynt Iohan sayth. **Qui facit. n. petiū seruus
est peccati.** He that comyttereth synne is the seruaunt of

synne: therefore every synner hath synne for his lord whome he serueth. What maner a lord synne is may be knowne by the synpende and rewarde that he gyueth to his seruantes in the ende. Saynt Doule wyrteth of this synpende sayenge. *Stipendia peccati mors est.* The rewarde of synne is deth: what maner deth: truly deth eternall. This rewarde agreeth well for suche a lord: what synpende sholde the moost unhappy lord gyue but the worst that may be thought: who soeuer serueth this malicious and cursed lord is in grete bondage and captivity: wherfore the prophete addeth sayenge. *Et humiliatus sum nimis.* By synne I am made a bonde man to whome: verily to the lord named synne. Now ye haue herd: how many grete myseryes we susteyn vnder the bondage and yoke of synne: & how we be thraste do vnder the cloude and derkenes of synne. Therefore let vs flee vnto our bygght moornyng the moost holy moder of god: whiche as a sayre moornyng hath lyfte by herselfe aboue all derkenes and by her humylyte hath broken the deuylles heed: whiche was the first auctour and causer of synne and derkenes. Let vs aske and truste helpe of her in this seconde kynde of wretchednes: wherof we haue now spoken: al waye solo wyng the wordes and ordre of the prophete. ¶ The thyrde kynde of myserye is yet behynde: whiche we sayd is the myserye of ygnorance and blyndnes: wherby the lyght of trouthe is turned a way from vs as by a cloude comynge byt we. This blyndnes may be shewed many wayes: as first by the thre meanes wherof we shall speke: that is to saye we absteyne not from synne: neyther for the abhominable lothsomnes of it: nor for the reuerence of our blessyd


lorde god alwaie beyng present / that thyng must ne-
des of very ryght be thought by some & detestable / whi-
che is the cause of soo many grete mysertes & bytternes
afore reherced / for neyther the paynes of hell nor of purga-
toye had neuer ben thought / yf synne had not ben. Man
kynde sholde neuer haue felte ony werynes or bodily gre-
uaunce by the reason of labour / yf synne had not ben ney-
ther ony dysstempaunce of colde or hete that shold anoye
the body / hunger / thirst / ne grete or of syknes of byolent
stroke / yf synne had not ben. Also the soule sholde haue
wanted ygnoraunce / inconstaunce / & rebellyon of vnder-
standynge ayenst reason. These mysertes & many more
whiche now I leue of happen to vs bycause of synne.
What trowe we / Was not Lucifer an aungell shynynge
with grete lyght or euer he fell downe in to hell : & what
elles made hym soo blacke & dysformed but onely synne.
No thyng in the worlde dyspleaseth almyghty god but
synne. for as Moyses sayth. **Vidit deus cuncta que
fecerat: et erant valde bona.** Almyghty god lo-
ked & sawe all thynges whiche he made & they were ve-
ry good. Every creature of god is good and acceptable to
hym yf synne be a waie. But yf it be neuer soo goodly a
creature defyled wth synne / it is abhomynable in the syght
of god / & ferre more abhomynable than is the synnyng
caryon of a dogge or ony other venemous worme in the
syght of men / wherfore holy scripture comaundeth eve-
ry persone sayenge. **Quasi a facie colubini: fuge
peccatum.** flee synne lyke as thou wolde flee from
the syght of an adder or ony other venemous worme.
And the holy man saynt Anselme sayth. **Sit ex una
parte gehenna fuerit et ex altera peccatum**

in hell in gehennā for of iniquari peccato.

It had more of the one syde of me and synne on the other syde I had leuer goo in to helle than to be defyled with synne/the abhomyable synne of it is soo grete/therefore our blyndnes is very myserable/whiche soo many tymes have herde of the prechers of god how deedly & horryble monstre synne is/ & how moche it is to be fledde & despy= sed/ not withstandinge we do not esche we it/ but study= willy with all our dylygence folow we/ chyppe & in maner hysse it. And when we haue none occasyon to synne we forowe and wayle. There was neuer hungry lyon that layde so sore a wayte for his praye as synners doth to gete occasyons to synne/they seeke the flateringes of worldly pleasures euen as rampynge lyons dooth for theyr preye. Also yf they be deferted from theyr purpose they wayle and make soowe whiche mytery our prophete shewed in this next verse. **Rugiebain a gemitu cordis** **111.1.** I sought occasyons to synne/not farynedly but from the very herte of me. This is a grete blyndnes that we haue spoken of and the other whiche we shall see we is moche more. If the lothsomnes of synne be not suffycient to cause vs leue & flee from it/at the leest the presence of al myghty god our maker our gouernoure shoulde cause vs forsake synne/in whose power resteth our lyfe and deth/ whiche from aboue loketh & beholdeth what soeuer we do so openly as I se and beholde ony of you & moche more openly for of mannes aspectes or syght myght come from the soule & passe thorough a glasse/ thorough the heuens vnto the sterres/ tyll it come to the place where almyghty god is resident/ not withstandinge moche more the syght of god hath power to loke thorough them al downwarde tyll it come to the farthest & in warde partes of the herte

and soule. I beseeche you let vs thynke in our selfe the cle-
er syght the serder may loke & beholde / & yet if an other
be so wyse so cleer it may perceyue & beholde so wyse so ferre
and so infynitely. Therefore almyghty god whose syght
is ferre hygher and more cleer than all other he may be
holde and loke to every dystaunce be it neuer so ferre and
without nombze. A grete dyfference is byt wene of syght
of god and of man. The serder that mannes syght gooth
the more weyke and feble it is / why? for it is lymytte at a
certayne. The syght of god is of grete strength without
ende and lymytynge at certayne / & for that cause whi-
ther soeuer it gooth forth be the space or dystaunce neuer so
ferre it is al waye of lyke strength & power in every place
without chaunge or makynge lesse / whiche holy scryp-
ture wytnesseth sayenge. **Atttingit a fine blos ad
finem for titer.** The syght of god attreyneth to every
dystaunce from ende to ende strongly / or al waye a lyke
stroge. And in an other place of scripture is sayd. **Qui-
la creatura est inuisibilis in cōspectu illius /
omnia autē nuda et aperta sunt oculis eius.**
No creature is inuysible in the syght of god / all thynges
be naked and open to his eyen. Therefore it is a grete and
myserable blyndnes whan we wyl not beholde and se
the horryble & ferefull countenaunce of synne. And truly
it is a more grete and myserable blyndnes not to fere the
syght of the moost hyghe lord god almyghty but he lo-
kyng vpon vs from whome no thyng may be hydde to
haue the desyre of so lothsome & foule thyng in our herte
as synne is / yf we remembre not & be in wyl to forgo we &
wayle for it. O grete dekenes. O dymbe cloude. O very
thynke myste whiche suffre not the lyghte of trouth to
shyne vpon synners. Let vs therefore renne to our moost

bright & cleere mourninge. Saye the mother of god whi-
 che is without all and the lesse spotte of synne. Seeke
 her mekely that she put a waie this blacke dole and
 darkness of synne to content we may haue grace to loke
 and see the synnes of it and to drede the presence of
 our feresull Judge almyghty god. ¶ Now saye we haue
 sayllyed for our purpose at this tyme we sholde leue in
 this place of the psalme but that the verse folowynge co-
 teyneth a rehersall or epylogue almost of euery thyng
 spoken before. The prophete sayth. **Cor meū & tur-
 batū est.** My herte is sore troubled. Take hede & marke
 here the first kynde of wretchednes that is to saye þat tem-
 pestous tribulacions wherewith the herte of synners is
 troubled & vexed / first for fere of þat eternal punishment
 o' god in hell / for drede of his punishment in purgatory
 also by fere of death hāgynge alway in our neckes / for drede
 of goddes punishment in this lyf / last for þat vglomnes
 of our synnes. For these we may saye with the prophete.
Cor meū & turbatū est: Our hertes be sore trou-
 bled. It foloweth. **Dereliquit me virtus mea**
 My strength hath forsaken me. Here is noted þat seconde
 kynde of myserie wherby we be put downe myserably
 vnder þat thraldome of synne / by whiche thraldome we be
 ouercome / subdued / our olde tokens of synne ware rotten
 awayne / we be made vnhappy / croked & sore woful / we be
 scourged sore & made lowe as subgettes / so þat of ryght we
 may saye. **Dereliquit nos virtus nostra:** Our
 strength hath forsaken vs. The pphete added. **Quinē
 oculorū meorū et ipsū nō est meū:** The syght
 of myn eyen hath sayled me. Here is the thyrde kynde of
 wretchednes expessed: þat is to saye of our cloudy blyndnes

Wherby we be so moche blinded that neyther for shame
 mynacion of synne whiche is a soule a ferefull wounde
 nor for the reuerence of god beyng present we wyll re-
 scapne but synne styll a that greuouly from whiche mys-
 seryes the moost blessed biergen deliuer vs whose day
 upte we halo we this day by her sone our lord Jhesu cryt
 Whome she as a fayre moynynge brought forth the moost
 bygght sonne to gyue lyght vnto all synners. 



Ill we crysten people are bounde of
 bety dutye to gyue grete & immortal
 thanks to the holy prophete Dauid
 whiche soo dyligently hath leste in
 wytyng his psalmes moost godly
 to be redde of vs & our posterite. And
 his soo doyng as me semethe was
 moost for thre causes. fyrst that by these holy psalmes the
 myndes of synners myght be reysed vp & exalted as by a
 swete melodye to receyue & take the stude & lernynge of
 vertues. Secondaryly that yf ony man or woman hath
 fallen to grete & abomynable synnes yet they sholde not
 despayre but put theyr hole & stedfast hope of forgyuenes
 in god. Thyrddly that they myght vse these holy psalmes
 as letters of supplicacyon & spedfull prayers for remys-
 syon and forgyuenes to be purchased of almyghty god.
 Wherfore the people of that secte or of that blage were

accustomed every manynge when they shold crye from
theyr beddes to here the soude of an harpe/wherby theyr
sprytes might be more quicke and redy to receyue theyr
gudyes: then anyng no thyng more profytable than it is
to the free & noble certyng of theyr myndes. for doubt-
les theyr sluggish & slouthfull myndes by that melodye
were made quicke & merry. Also somtyme Wycked spyr-
tes were chased a waye by the musycall & swete stroke of
the harpe/whiche thyng done is redde of kynge Saul/
that when he was vexed & troubled of the Wycked spy-
ryte he had his moost & onely remedy by the harpe of Da-
uid: at whose soude the maligne spyrte was dyspuen
a waye. It is also thought that the same Wycked spyrte
had so grete power on Saul for his synne. So like wyse
holy fathers thinke all synners to be vnder the power of
an euill spyrte. Let vs therfore turne agayne vnto these
swete melodyes of our pphete Dauid whiche somtyme
he sange with his godly harpe/wherby we may chase &
put a way all sluggishness & slouth put in to vs by Wyc-
ked spyrtes: in the whiche swete soundes we shall here
so grete plente & dyuersyte of tunes as euer was herde be-
fore: for somtyme he speketh of god/somtyme of the deuyl/
somtyme of holy aungelles/somtyme of dampned spyrtes/
Now of hell paynes/& somtyme of the paynes of purga-
tory/other whyles of the ryght wysnes of god/somtyme
of his grete mercy. Now of dyede/anone of hope/som-
tyme of sorowe and weppynge/and somtyme of gladnes
and comfort/somtyme of bodily wretchednes/somtyme
of the wretchednes of the soule/somtyme of the cursynge
of vyces and synnes/somtyme of the praysynge of ver-
tues. Other whyles of good and ryght wyse people/and
anone of Wycked and vncyght wyse. By this dyuersyte

of melodye yf synners can not be reysed bp from the slepe
of synne and erycted vnto godly watchynges they are to
be thought as very deed. And as we sayd in the seconde
place they that be wretched and synfull creatures may
truste to haue forgyuenes of god by these holy psalmes.
Example we haue of this holy prophete. for euery man
knoweth this prophete Dauid was a wretched & gre-
uous synner/neuertheles afterwarde he lyued holyly
by the merytes of his lyfe was lyfte bp vnto heuen. The
medycyne and remedye that he bled for doyng awayne
his synnes was pure and clere penaunce/whiche he la-
boured so moche by ofte sayenge these psalmes that anon
he was made perfyte clene. Why therfore sholde we
wretched synners doubt to be made clene from all syn-
nes be they neuer soo greuous whan we knowe the lyfe
before of this prophete vncleane with soo grete sylthynes
of synne & now made so bryght & without spotte of it by
penaunce whiche is the very purger of synne. Tro well
thou his synne was not greuous/truly it was/whiche
also his selfe wytnesseth/sayenge. **Peccant valde.**
I haue synned greuously. Is not the same medycyne &
remedy whiche he bled/that is to saye penaunce presente
and redy at hande to vs all & yes truly/for it was sayd to
euery persone. **Penitenciam agite.** Do penaunce
Haue not we the same god/and is not he as ryche and
plentifull in his mercy as euer he was before & yes with-
out doubt. Saynt Poule affermeth the same/sayenge.
Idem dominus omnium et diues in omnes
qui inuocant eum. The lord of all is one without
chaunge or mutabylte and euen a lyke lyberall and plen-
teuous to euery creature that calleth to hym. Tro well

thou that he be perceyall in any condycyon and that he
directly not his grace to euery creature ouer all. yea verily.
for saynt Peter the appostle sayth. **In veritate**
conperi quia non est personarum acceptor
Deus: sed in omni gente qui timet Deum et
operatum iusticiam: hic acceptus est illi. I
haue spected and perceyued for a trouthe that god is none
accepter of persones but amonges all people who some-
euer breedeth almyghty god and dooth ryght wysenelle
that persone is acceptable vnto hym. Therefore yf we
breede almyghty god and doo ryght wysse penaunce we
may truste verily for to haue forgyuenesse of hym / and
without doubte for to be accepted of his mercede. Vnto
the whiche this holy prophete Dauid bothe admonys-
sheth and entyseth vs by these holy psalmes / the whiche
mater oughte for to be for all wretched synners to theyr
grette comforte and truste of forgyuenesse. The thyrde
and laste that these holy psalmes be lyke as letters of sup-
plycacyon the whiche we may gyue vnto almyghty god
as redevmours and sterers of his insynpte mercy for vs
shall be made open on this wysse. If peradventure any
persone haue a mater or besynes with the kynges hygh-
nesse and in his cause gretely desyre his goodnes and his
pyte / wyll he not shortly goo vnto some wysse man in
suche maters and desyre a letter of supplicacyon for to be
made dilygently / wherby he may cause the kynges pyte
in his besynes to be obteyned and had. Truly his truste
is not onely in his owne wysedome for to be soo bolde in
handlynge his mater & to purpose it onely by his owne
wordes or his owne wytt. We synners be in lyke con-
dycyon. For truly we haue many maters in the hyghe

courte of the moost hyghe kynge almyghty god for the
Whiche it sholde be profitable and necessarye the pyte
of god to be purchased for vs. And who is more wyle in
that courte for our besynes to be spedde/that is to saye for
forgyuenes to be obteyned/than is our prophete Dauid
that committed before the peryll and daunger of the sa-
me thyng in hymselfe. Weryly he was a synner as we
be and a besy solo wer for forgyuenes. With grete dyli-
gence made these holy psalmes Whiche he dayly offred
vp vnto almyghty god With grete deuocyon as letters
of supplicacyon/by the Whiche he moued greatly his good-
nes for to forgyue hym. Therefore we knowynge the ver-
tue and effycacye of these holy psalmes/let vs vse them
in our lyke besynes and doubt not to haue forgyuenesse
yf we doo it so louyngly as he dyde in his tyme. Forsoth
euery prayer offred vp of a penitent herte is acceptable
vnto our moost good and mercifull lord god / but that
prayer aboue all other is ferre more acceptable to hym
Whiche is approued by holy chyrche and made by a man
of meruaylous and not vnknown holynes. In the Whi-
che prayer fyrste is asked forgyuenes of synnes / strength
of the soule to withstande synne / and contynuaunce of
vertue / Whiche thyng is nobly done in the psalmes of
Dauid/namely in the seuen penitencyal psalmes. Whose
declaracyon we haue taken vpon vs/therefore let vs glad-
ly and louyngly desyre them/and ofte ofte them vp vnto
almyghty god / muchely askynge forgyuenesse of hym for
our synnes/Whiche vncurteysy we haue committed and
done aghens his goodnes. ¶ In this parte of the psalme
our prophete Dauid dooth thre thynges. fyrste he cal-
leth to mynde his wretchednes. Secondly he gathereth
togydet many thynges wherby he may trust for to haue

forgyuenes. And thus he the wretch that only by the
helpe of almyghty god he contynueth in his good pur-
pose. No thyng that may be seen or thought is more pro-
fyttable wherby the mercy of god may receyve a vse his
operacyon than is our wretchednes. Whiche in how mo-
che the more it be so moche more it must moue & stirre our
mercyfull lord god to ppyte & forgyuenes. Therefore this
prophete Dauid remembryng it calleth to mynde al his
offences and trespasses. Wherby he may the more his wret-
chednes to be grette & ouer heped. He spake before of the
inwarde partes of myseryemol he remembreth nomi-
bryng the outwarde partes of it. This prophete sayth
thus my wretchednes stondeth not onely in the trouble
of myn herte. Whiche is very grette moe in the feblenes of
my strength depressed and put downe by the tyrannye
of byers. Meyther in the myserable blindnes of my soule
but it is other wyse encreased and by that wherof my
cheefe comforte and consolacyon ought to be hadde. Whi-
che is a very unhappye kynde of wretchednes. Wretchly
they that be my frendes and nyghe aboute me be myne
aduersaries and moost a peny me. Peraventure it sholde
seme that we haue sayd a thyng a peny reason to saye our
frendes and they that be nexte vs be rather our enemyes
than our frendes. But and we wyll call to mynde and re-
membere how moche they doo lette vs from getyng the
helpe of our soules it sholde to noo man be a doubte. For
what sholde be more precyous and deere vnto vs than
tyme and longe space of lyfe to doo penance for our syn-
nes and trespasses done and paste / and to obteyne many
large rewarde of god by doyng good werkes. Whi-
che goodnes and good purpose is moost of all taken a-
waye by them that be nexte aboute vs and our frendes.

namely that we calle our frendes. A certayne doctoure
sayth / they be theues and stele a waye our tyme of well
doynge in this worlde. Also yf we be in the wyll for to
forsake this worlde or to take vpon vs an harder and a
strayghter way of lyuynge / who shal sooner withstonde
our good purpose than they whyche be as our frendes
and nexte aboute vs. If we be in mynde to sell all that
we haue and dystribute it in almes vnto the poore peo-
ple after the counseyle of cryste / who wyll be more a-
gainst vs than our frendes & neyghbours. Oftentymes at grette
festes / Jonktyes / & drynkynges we be made more inter-
porate and more dysposed to vyce than is conuenient and
honeste for vs to be. And by whole byddynge and be-
reuesalles / but by our frendes and neyghbours. Also of eu-
ery worde spoken vnproufytably and in vayne we shal
gyue accounte before god / not withstondynge it conten-
teth not our frendes when we be in theyr copany with-
out we vse many ydle wordes and vnfruytfull bothe for
body and soule. More ouer in whose causes and besynes
dooth our consyence more grudge & is hurtte than in the
causes and besynes of our neyghbours & frendes / when
we helpe / defende / or prayse them to other / or elles anayme
them our selfe. And laste yf our neyghbours and frendes
se any thyng in vs to be lauded or praysed / they glouer
and prayse it so moche that anon we synne in vayne glo-
rye / and also be proude of our selfe. And yf they spye any
thyng in vs that is lewde or to be forboden they wyll
craftely colour it / or elles goo by as they se it not so that
we neuer can knowe our selfe / wherfore they be to be
thoughte rather our enemyes than our frendes. They
seme to dya we nere vs for our profyte / but contrarye they
doo ayenst vs and noo thyng for our profyte. Our pro-

phete sayth in lyke maner. **A**micus meus et proximus
meus aduersum me non appropinquauerunt & ste-
terunt. My frendes & neyghbours dye We nyght and
Gode sytly ayenst me. He speketh not of theym that be
frendes in dede / suche be very scarce / of Whome it is Wry-
ten. **B**eatus qui inuenit amicum verum. Blesyd
and happy is he that hath founde a true frende. Pera-
uenture at that tyme this prophete Dauid had none su-
che. But of the carnall and comyn frendes Wherof is a
greate nombre. He addeth sayenge. **E**t qui iuxta me
erant de longe steterunt. They Whiche Were as
my frendes and my neyghbours Gode asette from me /
Who shall We saye is nere any man yf that his neygh-
bour and frende be not / Who is to be thought more nere
than a neyghbour or frende / certaynly none. But pera-
uenture this prophete ment by them that be as neygh-
bours and frendes suche as fauour and o'be good Wyll
wely to the body. And by those that be nygh vnto vs he
ment theym Whiche haue cure of soule. For they of very
duty sholde sytly haue the name of a frende and neygh-
bour. For by cause the soule is nere the body / and though
it be soo that euery persone hath charge of other in rebu-
kyng by res accordyng to the sayenge of our sauour.
Si peccauerit in te frater tuus corripe eum.
If my broder or euery syn offend the correcte hym.
Not with stondyng sholtyce of correctyon longeith fyrste
vnto prelates and vnto suche as hath cure of soule / Whi-
che be sette in this Worlde by almyghty god as ouer-
lokers of the people / vnto Whome is also comanded that
they sholde sye We to theym theyr greuous offences / but
they stonde asette of they space to saye the trouth. Elles

let vs go to the letter that is to saye bysshoppes be absent
from theyr dyoceses and periones from theyr churche.
Elles to the spyrituall sense as thus no man wyll be the
the syllypnes of synnes. All we vse bypathes and circum
locucons in rebukynge them. We go no thyng nigh to
the mater. And so in the meane season the people peryll be
with theyr synnes. Whiche thyng the prophete complay
neth sayenge. **Et qui iuxta me erant de longe
steterunt.** They that had cure of my soule stode asette
from me. Cruely those be very wretches Whome synnes
doo subdue and put vnder the myserable yoke of serui
tude or bondage. They be also thrasse do wne in to a mi
re streight corner of myserie Whan theyr frendes and
neighboures wyll not admonyshe and reprove theyr
wyckednes but suffre them soo to contynue. Whan all
prelates and periones do not correcte theyr mysse lyuyn
ge and shortly call them to amendement / but rather goo
by and suffre theyr mysse gouernaunce. What than / truly
the soule beyng gladde of his destruccyon and in maner
rennyng on his owne byrdell not helped by his frendes
no thyng cared for of bysshoppes and suche as hath cure
of soule must nedes come in to the deuylles power. Whi
che as wood enemyes and rampynge lyons goo aboute
sekyng Whome they may deuoure / they doo the bitter
most of theyr power / they go soze to the mater / and many
tymes ouercome suche as be very ströge. Therefore what
meruayle is it yf the deuylles catche the myserable soule
boyde & bitterly destytute of all helpe / and so taken draue
it in to the depe pytte of hell. The prophete sayth. **Et
vni faciebāt qui querebāt aīam meā.** They
that sought for to haue my soule put grete strength for to
obteyne theyr purpose. The curled deuylles strength and

power is very great as scripture sayth. **N**on est pote-
tas sup̄ terrā que cōparet̄ r̄is. No strength is
on the earth may be cōpared to them/ Whiche yf they were
suffice to exerce it vpon mankynde none sholde be lesse
olyue. But aloughy god of his goodnes wyll not soo
suffice it/ bycause of that they gyue themselfe to fraudes
and gyles subpously/ wherwith boldly they come vnto
vs perswadyng & by wyng the bayne pleasures of this
worlder the false Jopes of the flesh/ wherwith they
scorne vs dayly lyke as a man in his dreame many tymes
thynketh to haue grete pleasures whan no cause is soo to
be thoughte/ than wakyng he perceyueh hymselfe de-
ceyued by his dreame. It is wyten. **D**ormierunt
sompniti sū et nichil inuenerūt oīes vici-
ditiarū in manibus suis. without doubte spy-
ners be begyled/ & all that they do be but dremes & vany-
tees/ whiche thyng y prophete addeth sayenge. **E**t q̄
inquirebāt mala michi locuti sūt vanitates.
Suche as were myn enemyes & wyllid me rather euill
than good spake & perswaded vanytees vnto me/ that is
to saye/ worldly rychesse/ pleasures/ & false fleshely Jopes
And yf it be soo they may not take vs by those vanytees
than they laye in our way other subtyll and crafty baytes
for theyr purpose is eyther by contynuaunce of one tempta-
cyon or other to make a man wery & cause hym to thynke
at the last that god wyll not helpe hym & so he falleth in to
despayre. Eyther they be aboute to byng a man to an
hyer perfectyon of lyfe/ to the ende anone after they may
ouerthrowe hym agayne/ elles they perswade & purpose
to a mannes mynde a moze profytable place to gete ver-
tue in/ bycause why they may lyghtly or sooner put hym

do done & make hym forsake it / lyke as folowers do when
they be aboute to cause fyre to come in to theyr nestes or
other engyns they trouble the waters to make them a-
uoyde and flee from theyr wonte places. Somtyme they
perswade a man to chaunge the maner of his lyf to a
more streyght way of lyuynge than petauenture any per-
sone may here or suffice that than he that is greued after.
Warde gyue ouer and forsake it / lyke as men laye apes be
taken of the hunters by doyng on shooes for the properte
of an ape is to do as he seeth a man doo. The hunter there-
fore wyll laye a payre of shone in his waye / & when he
perceyueth the hunter doyng on his shooes he wyll doo
the same / and soo after that it is to harde for hym to lepe &
clymbe from tree to tree as he was wonte / but falleth
do done / & anone is taken. Or elles at somtyme they laye
before a man benym pryuely hyd vnder the colour of ap-
peryng vertue / as to set his mynde in getyng & to laye
by worldly rychesse for the excercysynge of the werkes
of mercy. Cyther they moue a man to chastyse his body
aboue his power from the synne of lecherye. Thus by
these fraudes & other innumerable the deuylles be abou-
te to turne vs from vertue / wherfore the prophete added
Et dolos tota dit meditabatur. Dayly theyr
mynde was to begyle me. But many tymes when we
remembre our selfe to be tempted we haue so grete plea-
sure in the thyng she wed by suggestyon and it seemeth so
joyfull vnto vs that we perceyue noo gyle in it / or at the
lesse we wyll not vnderstonde it / herfore som what we
here & some we wyll not here / we gyue audyence onely
to it that soundeth to the voluptuous pleasures & poynte
of the bodye & wyll not here the prynciple hyd vnder that
bodily pleasure / but goo by with a deefe eere / whiche the

prophete in the pson of he solo weth & mayeth sayenge.
Ego autē tanq̄ surdus nō audiebā. & faced
as a deafe man wolde not here the rebukynge of worldly
pleasure but gaue hede to all that sounded pleasauntly to
the body. It were a grete remedye to the synner that is
tempted yf he wolde dilygently make prey serche wth
hymselfe of the thyng layd vnto his soule by suggestyon
what may happen of it whether good or euyl. He may
bothe aske questyon of hymselfe & make answere to the
same and anone by that dilygent inquisycyon made rea-
son shall shewe at the laste yf ony peryll be hydde vnder
by fraude or gyle and yf none appere he may than flee vn-
to almyghty god askynge his helpe whiche shall neuer
be boyde or absent from ony persone that putteth his spe-
ciall trust in hym. But of a trouthe synners oftentymes do
the contrarie they make noo serche wth themselves they
aske not the helpe of almyghty god but ouerthowe ra-
ther themselves and in maner the heed do vne warde also
as dombemen wyll noo thyng obiecte or saye agaynst
synne. Therefore it solo weth. **E**t sicut mutus non
aperiens os suum. I am as a dombeman not ope-
nyng his mouth. I wyll not serche and speke agaynst
my owne synne. Saynt James gyueth monycons vn-
to all suche as fereth the deuylles temptacions that they
withstonde strongly and yf they so do the deuyl shall ne-
uer after haue boldnes to lette and impugne them more.
Resistite diabolo et fugiet a nobis. Resiste &
withstonde the deuyl and he shall flee from pou. whi-
che thyng wylliam Barspene confermeth the wyng
of a certayne persone that spent the soule and lybby-
nous temptacions of the flethe layde vnto his soule by
the deuylles was wont to saye wth grete indygnacion

these wordes fyfthly by this meane he auoyded those
temptacions. The wyse man also coulde saye vs to be dge
in our eies With thornes / saynge. Sept aures tuas
spinis. That is to saye / yf thou here any thyng spoken
that soundeth to euill or is not worthy to be spoken / as
the deuylles tempeacion take thornes / soo moche to saye
With stonde temptacions sharply & bytterly / wherwith
the deuyl shall be chased away from vs. But suche as be
ouercomen by temptacions are very blynde not percey-
uynge the vngodlines of synne / also they be deafe not hearyn-
ge the fraude of the deuyl / & laste they be dombe not spe-
kyng & wysely reprovynge that omynacion of it. Soo
by custome they be made lyke vnto dombe and deafe perso-
nes bitterly holdynge theyr peas. Et factus sum si-
cut homo nō audiens et nō habēs in ore suō
redargutiones. I am made lyke vnto a man that is
deafe & dombe whiche neyther wyll here the rebukynge of
synne / nor saye ayenst synne. Hyther to our prophete hath
describēd the myserable and vnhappy condycions of the
synner expresseynge his manyfolde wretchednes whi-
che ye haue herde. Now in this seconde place here-
membryeth many thynges wherby the goodnes of god
may be moued to forgynenes / amonge whome good ho-
pe is the fyrst / Without the whiche euery thyng that we
do is of no valure / for let vs neuer soo moche wayle & so-
rowe our synnes / confesse them to neuer so many prestes /
and laste studye to purge them by as moche satisfaccion
as we can / all these poynte no thyng without hope. For
was not Judas very penytent for his synnes / yea truly.
For as Mathewe sayth. Judas penitēcia ductus
retrulit triginta argenteos principibus sa-

terdotum. Judas beinge penitent brought agayne
the xxx. pence to the pynces of priesres / or to the chiefe of
the Jewes lawe wyde he not also shewe openly his tres-
passe whan he made exclamacyon and sayd. **Peccaui**
tradens sanguinem iustum. I haue synned gre-
uously betrayenge this ryght wyse blode. And laste he
made satysfaccyon more large than almyghty god wolde
haue asked. **Abies laqueo se suspedit.** He went
forthe and hanged hymselfe in an halter. I beseeche you
what more bytter and shamefull kynde of satysfaccyon
myght haue fortunied hym / verily none. And yet bycause
he wanted hope and despayred of forgyuenes / all these
wyde no thyng profyte hym. For without doubte despe-
racyon is so thicke an obstacle / a but yf it be taken a waye
the lyght of goddes grace may not come in to our soules.
Let vs therfore take a waye the obstacle of despayre and
open our soules by stedfastte hope to receyue the grace of
god & it must nedes entre. Saynt Poule sayth. **Deus**
negare seipsum non potest. Almyghty god may
not denye his owne selfe / he can not but haue mercy on
wretched synners that truste in hym. He may noo more
withdraue from them the beemes of his grace / yf theye
soules be made open by stedfastte hope to receyue it / than
the sonne may withstonde his beemes out of wyndowes
whan they be open. Therfore the prophete sayth. **Qui**
in te dñe speraui tu exaudies me dñe de⁹ me⁹.
Blessyd lord bycause I haue trusted in the / thou shalt
here me my lord & my god. Of a trouth grete and stedfast
hope muste nedes alwaye be herde / nor withstondynge
these fewe condycions solo wynges must be Joynd to it
that is to saye / yf the thyng asked of almyghty god be lon-
g.

gynge and not contrary to the soules helth of the aſſertion-
ſo yf he be Wyllynge a redy to ſuffre correccion for his ſyn-
nes yf he ſoꝝ We & Wayle his errours & be gladde to accuſe
hymſelfe. Laſte yf he Wyl be Ware and from that tyme
foꝝth Warde abyſtayne from all ſuche euyl occaſyon. All
theſe the prophete remembred by the ſame ordꝛe and ma-
de his petycyon foꝝ to be herde of almyghty god and the-
Wed the cauſe Why he ſholde be herde / ſayenge. **Q**ui
in te Domine ſperant. **L**orde thou ſhalte here me
bycauſe I haue truſted in the / he added the ende foꝝ the
Whiche he made his petycyon / that is to ſaye to thentent
his enemyes haue not the better of hym / and be moche
gladde and Joyfull of his doyng amysſe. This prophete
neyther aſked erthly rycheſſe / Worldely honoures / plea-
ſures of the fleſſhe / noꝝ any other temporall thyng / but
onely the helpe of goddes grace ayenſt his enemyes that
they Joye not moche his fall oꝝ hurte. Truly the deuylles
be very gladde yf at any ſeaſon they may alype vs Wa-
uer oꝝ ſtumble out of the Waye bꝛekynge goddes com-
maundementes. But Whan We fall do Wne and gyue
place to the fylthynes of ſynne / not Wyllynge foꝝ to ryle a-
gayne / than they Joye aboue meſure. Therefore this holy
prophete reherſed and recyted all theſe foꝛelaid thynges
bycauſe almyghty god ſholde exercyſe his merce / and
ſoone helpe hym / to thentent his enemyes ſholde not be
gladde at any tyme of his falle to ſynne. **Q**uia dici
nequando ſupꝑgaudeant michi inimici mei.
Good lorde I haue recyted all theſe and made my pety-
cyon / bycauſe myne enemyes at any tyme ſholde not be
very gladde and mery of my fall in ſolo Wpynge the con-
cupyſcence of the body / theſe enemyes laye a Wayte bothe
daye and nyght / they ſpare vs neyther ſleppynge noꝝ Wa-

byngge / cryngge / or dyngge / in labour / or any other study
but alwaye besy theymselfe to catche our soules in theyr
snarres. Almyghty god With all the hole company of he-
uyn loketh do wne from aboue & beholdeth our trouble
or agonye that we haue to Withstande theyr malyce and
temptacyon they also take it heynly and be sorry yf we be
ouercomen / & yf we haue the byctory they be very glad &
Joyfull. And on the other parte these Wycked deuylles
doth aspye & wayte whan we be aboute to fall do wne &
as soone as we set do wne our fete / & of a lyklyhode sholde
slyde or sylppe / than they make theyr baunte of getyngge
the byctory / as it foloweth. **E**t dñ cōmonētur pe-
des mei super me magna locuti sunt. Whyles
my fete were moued and aboute to sylppe / that is to saye /
whan my desyres Wauered and were remoued from al-
myghty god goyngge vnto synne / than myn enemyes cra-
ked and spake many grete wordes Joyenge and laugh-
yngge me to scorn. Ferthermore he that Wyl be herde of
god muste submytte hymselfe to Wylfull correccon for
his olde synnes / or at the leest be redy in his soule to hu-
myle and submytte hymselfe. ¶ It is accor dyngge With
ryght and equyte that the persone Whiche hath folowed
his owne sensuall pleasure ayenst the Wyl of almyghty
god / redeme and make amendes for his erroure in folo-
wyngge the Wyl of god / contrarye to his owne voluptye
and Worldly pleasure. For synne muste nedes be punys-
shed epyther by our owne selfe / or elles by almyghty god /
Whiche payne or punysshement yf that we take vpon vs
With a good Wyl / it is thoughte than we make satisf-
faccyon to almyghty god for our trespases / We put this
thyngge in erectucyon and doo it in dede / whan we suffre
pacyently aduersytees and punysshementes of almyghty
gh.ij.

god/or injuries done by our neyghbours/Whylfull cha-
gements done by our owne selfe/or elles yf we suffer pa-
cently penaunce entopned by our byshoppes or godly
faders after confellyon herde by them. All these be frons-
ges wherby the noysomnes of synne is done awaye/the
synner amended/and satisfaccyon is made to god/Wher-
fore the prophete sayth. **Q**uonia ego in flagella
paratus sum. I am redy good lord to doo all maner
penaunce for my synnes/and not fainedly/but With a true
and contryte herte. But besyde this maner of makynge
satisfaccyon is also asked for a dutye of the synner forso we
and inwarde repentaunce of the mynde/for as moche as
he hath despyled the ymage of god Within hym/Deseruet
eternall dampnacyn/and losse the Joye of heuen. By-
cause also he hath so moche dyspleased our best and moost
louynge lord god/Whiche so derely and plenteuously re-
demed vs With the precyous blode of his onely begoten
sone Jhesu cryste. Allwaye the synner must forso we and
Wayle these offences reherced/soo ofte as they come to his
mynde. ¶ We fynde in scrypture that Peter chese of all
the apostles Wepte and Wayled dayly his errour in de-
nyenge his mayster cryste Jhesu. O how moche vnylike
be these Wretched synners vnto Peter that be glad when
they haue done amysse and Joye in theyr euill doynges/
Whiche thyng truly more dyspleaseth almyghty god than
the synne done. It is very harde at all tymes to remem-
bre & call to mynde that we haue done amysse/allwaye
to forso we/not Withstandynge this must at all seasons be
ferme and stable in the soule/that as ofte as the remem-
braunce of synnes cometh to our myndes soo ofte we must
desyre to be forso wfull for thepm. And this we must doo
With all our power/strength/& good Wyll, for our peny

tent prophete sayd. **E**t dolor meus in conspectu
tuo semper. **O**pp for we for my synnes was alwaye
in the syght of myne vader shouynge. So for we and in-
ward penaunce is not onely suffycient but also we must
make confessyon and shewe to an able p[re]est our synnes
whan tyme shall requyre elles all our sorowe & penaunce
be it neuer so greuous shall be but in vayne and of none
effecte in the whiche confessyon we may not tell fables
and other mennes fautes but onely our owne neyther
we may shewe our lyght synnes leuynge the grete and
heuy b[ur]den we muste also shewe all our offences
small & grete without ony shado[we] or colour no thyng
excusynge or makynge lesse but expresse as moche as we
may the very wyckednes with all the circumstance as it
was done in dede. for this cause our penytent prophete
added sayenge. **Q**uoniam iniquitatē meā an-
nunciabo. Good lord I shal shewe myn owne wyck-
ednes or synne euen as it was without colour or glose.
And laste it is very necessarye that we studie & take hede
in ony wyse neuer after to fall & tourne agayne to synne
lyke a dogge that tourneth agayne to his bomyte or a
forwe ones waltred in the drey wyll retourne to that fyl-
thy place. That persone whiche stedfastly hath purposed
with hymselfe to amende his lyfe is alwaye studious and
bely to eschewe and flee every occasyon of synne/seekynge
hollome remedies for the same. He remembzeth in hym-
selfe how vnwyfely he fell how shorthe pleasure he had
of it & howe done also how longe penaunce he is brought
vnto continually to be permanent vnto his lyues ende.
He that can kepe this thyng alwaye present in the syght
of his soule remembrynge it in wardly that persone shall
not lyghly retourne to his olde synnes. for this our p[ro]-

phete sayd. **E**t cogitaba p peccato meo. I shall
at all tymes remembre and thynke on my synne that noo
thyng of it be vncōtryte and vncōfessed / Whosomener
doth all these thynges aforesayd / that is to saye he that ab-
beth of almighty god ony thyng for his soules helth & doth
With good hope / redy to correccyon / for wyng his offen-
ces done / the wyng truly p same by confessyon / & last put
posynge euer after to absteyne from all occasyons of synne
Without doubt that persone shall be herde & obteyne his
petycyon. **E** yet is behynde to be spoken of Whiche we
sayd in the thyrde place / how this prophete thewed p he
myght not cōtynue in goodnes Without the helpe of god
That persone Whiche of longe season hath had in expery-
ence & customably vsed hymselfe in excercysynge gyles &
fraudes may lyghtly cōpasse a symple & vnwyle creature
and byng hym out of p waye wheder he lyst. Now yf
there be many suche / & all they With one assent enuyously
haue cōspyrred the deth of a symple persone / how may he
flee so grete malyce and namely so moche put in excercyse.
Truly it is a thyng incredyble / it may not be done wout
some man moze myghty than they Withstonde & deferre
hym / We all be in lyke case. There is none of vs but some
Wycked spirite pursueth hym With grete hatred / & surely
this Wycked spirite by longe and dayly excercysynge hath
goten by craft a. **W**. Wyles & meanes to begyle ony per-
sone. For from the begynnynge of the Worlde vnto this
tyme beyng alyue / he hath lerned all deceptefull craftes /
Wherby ony man may be subuerted be he neuer so stron-
ge. And mozeouer Whan soeuer he hath goten the better
of ony persone / he is by that dede made the bolder & in ma-
ner moze stronge. And he that is so ouercomen is made p
Weyker and moze feble. Therefore this prophete sayth in

the persone of vs all. **I**nimici aut mei virtutis &
confirmati sunt super me. Myn enemyes be alyue &
haue strength sette aboute me. I may well saye they be a
lyue. for why they are immortal / they be sette stronger
than we be / for by ofte haunges the vitory they haue ta-
ken vpon them more boldnes. If at any tyme a synner fies
to holy penance purposynge to amende his lyf & dyligently
purge his coscience with wepyng teares & sooth chaste a-
wayne & wyched spyrte & unpugneth hym / yet he is not
clene deliuered / for & same euill spyrte wyll anon come
agayne & bryngeth w hym. by other more wyched than
hymselfe / & by new fraudes is aboute craftely to subuer-
te that persone whiche our sauour affermeth in the gospel
of Luke / and the prophete in this place wayleth the same
sawenge. **E**t multiplicati sunt q̄ oderunt me ini-
que. Those & wychedly & of very malice dyde hate me
be multeplyed they be encreased to a more nombre. Not
only dampned spyrtes be malycyous aduersaries to me
but also theyr helpers / & is to saye peruerse & cursed folkes
to whome euery thyng well done is odious or hatefull
namely whā they se any persone & hath despyled wyched
couetysyon / worldly gloses or flaterynge / & by holy pe-
naunce is becomen a newe man / than these mynyns of
the deuyl & fortherers of his malice / more lounge derke-
nes than lyght / lyke vnto a beest called a backe / do backe-
byte / pursue and laugh hym to scorn / where as they shol-
de prayse and geue thanks vnto suche penytent perso-
nes. for the more that are penytent / the more prayers in
nombre & more acceptable be cōfessed vnto almyghty god
wherwith he beynge pleased dyfferred his greuous pu-
nyshment and shortly dooth not shew vengeance
vpon synners whiche dayly doo prouoke his goodnes to

theyr bitter vndoyng. These Wycked fenners shoulde
be very unkynde & moche let agens them that be conver-
ted in to a better lyfe by penaunce. And as the prophete
sayth they gyue a rewarde euyll for good. **Q**ui retribu-
unt mala pro bonis detrahebant michi:
qm̄ sequebar bonitatē. Suche as gyue in rewar-
de euyll for good byde malyciously backbyte me bycause
I folowed goodnes. Our sauour sayd to his appostles.
Si de mūdo fuissetis: mūdus quod suū est
diligere. Sed quia de mūdo non estis: pro-
pterea odit vos mūdus. If ye were of the Worl-
de/the Worlde shoulde loue you. But bycause ye be not of
the Worlde/therfore it hateth you. They that take vpon
them the Waye of penaunce dooth forsake Worldly conuer-
sacion and in no wyse be conformed to it / for the Whiche
they be forsaken of the Worlde. What shall We do/the De-
uyl many tymes greueth vs/the Worlde pursueth & folo-
weth vs/What remedy may be gotten amonges so many
aduersaries? Truly he that is almyghty may socour vs &
none other. Let vs besyly aske his helpe/for syth our ad-
uersaries continually every moment do pursue vs/ther-
fore We must praye cōtynually vnto almyghty god / Whi-
che our sauour confermeth sayenge. **O**portet semp
Orare. We must alwaye praye. If the helpe of his grace
be not redy at all seasons We muste nedes lagge & bowe.
Therefore lyke as our prophete accordynge to the maner
of a seke man that is in grete peryll and sore bered with
sekenes wyll that the physycyen forsake hym not in any
maner wyse/neither go from hym at any season but by
gently gyue hede to make hym hole. Soo our prophete
prayeth vnto almyghty god that he forsake hym not/nei-

that god from hym at any tyme but gyue hede vnto his
helpes let vs all doe in hye wyse syenge with the p^{ro}-
phete. **N**e derelinquas me domine deus: ne
discesseris a me. Intende in adiutoriu meu.
Blessyd lord god forsake vs not/go not a waye from vs
but gyue hede vnto our helpe. The voyce of the cursed de-
uylls when they se a man in theyr power and in maner
forsaken of god is this they saye. **D**eus dereliquit
eum persequimini et comprehendite eum: quia
non est qui eripiat. God hath forsaken hym/lette vs
pursue and catche hym/for he is without helpe/none can
deliuer hym. Truly yf we be forsaken of almyghty god
none els can deliuer vs from the power of them. And
contrarye wylle yf god be present and with vs/our ad-
uersaries dare not medle in any condempn. It is wyrtten
Si deus nobiscu quis contra nos. If almygh-
ty god be with vs/who maye saye or do ayens vs. There-
fore let vs all saye. **N**e derelinquas me domine
deus meus. Good lord god forsake vs not. More ouer
yf almyghty god go from vs at any tyme/our enemies so-
deynly wyl come vpon vs by subtyl craft & shortly haue
the better without we be soone helped. for this let vs all
saye with the pphete that foloweth. **N**e discesseris
a me. Blessyd lord god goe not from me. Holy fathers saye
that almyghty god wyl somtyme withdrawe his pre-
sence that the deuylles may haue interest and lycence to
tempte a man/for bycause his victorie and rewarde for
the same sholde be the more/yf that he resyste and syght
strongly withstande theyr vnhappy temptacions/whi-
che thyng done the rede of holy saynt Anthoyn/that
ii.j.

after his sharpe and greuous betynges he sayd vnto god
at his compynge agayne to hym. **I** my lord where haste
thou ben / Where arte thou good **I**hesu. And our lord
sayd vnto hym. **A**nthoni **I** was here with the most with
standynge **I** tarped to se thy batayle / and for as moche as
thou haste soo manfully withstonde and gaue noo place
to thyn aduersaries in hyghynge agens them **I** shall al-
waye helpe and socoure the. for this the prophete sayth.

Intende in adiutorium meum domine deus
salutis mee. **O** my lord and god of myne helth geue
hede to myne helpe. **C**assianus sayth / these wordes be of
grete vertue and alwaye to be hadde in remembrance /
Whiche also the chyrche bleseth bety ofte in the seruyce of
god at all tymes asketh his helpe in the begynnynge of it
Lette vs therfore Whiche be wrapped and closed in all
these mysteres aforesayd goe by prayer vnto our best
and mercyfull lord god with stedfastte hope and true pe-
naunce / and mekely beseeche hym of his helpe / that lyth
he onely may defende vs from our enemyes wyl beche
sue to deliuer vs from them / also not to goo awaye ne pa-
ther forsake vs but alwaye geue hede vnto our helpe.

Quoniam ipse est dominus deus salutis nostre.
for why he is god and lord of our helth / geuyng rem-
porall helth to our bodies / and to our soules the helth of
grace in this lyfe / and in the generall resurrection to co-
me Whiche we betyly truste / euerlastynge bethe bothe
to body and soule to the Whiche our lord by his infa-
ble mercy byng vs. Amen.

*Miserere mei deus.
prima pars.*

That man were put in grete peryll and
Jeopardye that sholde hange ouer a be-
ry depe pytte holden bp by a roeye and
slender corde or lyne in whose botome
sholde be moost wode & cruell bestes of
enery kynde abydyng with grete de-
syre his fallynge do wne for that entent
Whan he shall fall do wne anone to deuoure hym/Whi-
che lyne or corde that he hangerh by sholde be holden bp
and stayed onely by the handes of that man to Whome
by his manyfolde vngentylnes he hath ordred and made
hymselfe as a very enemye. Lyke wyse bere frendes con-
sider in yourselfe. If no wnder me were suche a very
depe pytte/Wherin myght be lions/tygres/and beres ga-
ppynge with open mouth to destroye & deuoure me at my
fallynge do wne/and that there be no thyng wherby I
myght be holden bp and socoured/ but a broken boket or
pawle/Whiche sholde hange by a small corde/ stayed and
holden bp onely by the handes of hym to Whome I haue
behaued myselfe as an enemye and aduersarye by grete &
greuous iniuries & wronges done vnto hym. Woulde
ye not thynke me a very vylous condycyon/ yes Without
fayle. Truly all men are in lyke maner. For vnder vs is
the horryble and vylous pytte of helle/Where the blacke
deuyles in the lyones of rampynge and cruell bestes

dooth abyde besyrounly our fallynge do wne to theym.
The lyon/the tygre/the bere/oz/ any other wyld beest/
neuer layeth soo besyde a wayte for his praye when he is
hungry as dooth these grete and howyble beest/beastes
the deuylles for vs. Of whom may be herde the sayenge
of **Poples.** **Dentes bestiarum inmittant in**
eos cum furore trahētum atq; serpentunt.

I shall sende do wne amonges theym wyld beestes to
gnaue theyr fleshe/ With the woodnes of cruel tygres
and serpentes by wyngge and feryngge theyr bones. There
is none of vs luyngge but that is holden by from fall-
lynge do wne to hell in as feble and frayle vessel/han-
gynge by a weyke lyne as may be. I beseeche you what
vessel may be more bruckle and frayle than is our body
that dayly nebeth reparacyon. And yf thou restre the it
not anone it peryssheth and cometh to nought. An hous
made of claye/ yf it be not ofte renewed and repayred
With puttynge to of newe claye shall at the last fall do w-
ne. And moche more this hous made of fleshe/ this hous
of our soule/ this vessel wherein our soule is holden by
and borne aboute/ but yf it be restrethed by ofte feryngge
and puttynge to of mete and drynke/ Within the space of
thre dayes it shall waast and syppe awaye. We be day-
ly taught by experyence how feble and frayle mannes bo-
dy is. Also beholdynge dayly the goodly and stronge bo-
dyes of yonge people/ how soone they dye by a shorte se-
kenes. And therfore Salomon in the booke called eccle-
siastes/ compareth the body of man to a pottle that is bro-
cle/ sayenge. **Memento creatoris tui in diebus**
iuuentutis tue / ante q̄ conueratur idria sup
fontem. Haue mynde on thy creatour and maker in the

time of thy yonge age; or euer the pottle be broken byon
the fountayn; that is to saye thy body and thou perma-
nente fall into the well; that is to saye into the depenthe
of hell. This pottle mannes body hangeth by a very they
be corde; whiche the sayd Salomon in the same place cal-
leth a corde of lyne made of syluer. **Et ante q̄ rump-
at funiculus argenteus.** Take hede he sayth; or
euer the syluer corde be broken. Truly this syluer corde
wherby our soule hangeth and is holden vp in this pottle
in this frail befall our body is the lyfe of man. For as a
lytell corde of lyne is made of; Whouen of a fewe thredes;
soo is the lyfe of man knytte togyder by foure humoures;
that as longe as they be knytte togyder in a ryghte order
so longe is mannes lyfe hole and sounde. This corde also
hangeth by the hande & power of god; For as Job sayth.
**Q̄ in in illius manu est anima (id est vita)
omnis uiuentis.** In his hande and power is the
lyfe of every hyuange creature. And we by our unkynd-
nes done agens his goodnes haue soo gretely prouoked
hym to Wyathe that it is meruayle this lyne to be soo lon-
ge holden by by his hye power and maieste; and yf it be
broken this pottle our body is broken; and the soule appa-
reth do wne in to the pytte of hell; there to be toyne and
all to rente of those mood cruell helle houndes. O good
lorde hold ferefull condycyon stande we in. If we re-
membere these Jeopardys and perylls; and yf we doo
not remembre them we may saye. O meruayllous blynd-
nes; ye our madnes; neuer ynoughe to be wayled & cryed
out vpon. Heuen is aboue vs; wherin almyghty god is
resydente & abydyng; whiche gyueth hymselfe to vs as
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out labeyr we obey and doo accordyng vnto his holy
commaundementes. The depeneth of hell is vnder
gretely to be abhorred full of deuylls. Our synnes and
wychednes be afore vs. Behynde vs be the tymes and
spaces that were offred to doo satisfaccyon and penance
whiche we haue nedegently losse. On our ryght hande
be all the benefaytes of our moost good and meke lord
almighty god gyuen vnto vs. And on our left hande
be innumerable myse fortunes that myght haue beppen
yd that almighty god had not defended vs by his good-
nes and mekenes. Within vs is the moost synfulle ab-
homynacyon of our synne/ wherby the ymage of almighty
god in vs is very foule defourmed and by that we be
made vnto hym very enemyes. By all these thynges be-
fore reherfed we haue prouoked the dyedfull mageste
of hym vnto soo grete wrath that we must nedes fete
lesse that he let fall this lyne/ our lyfe from his handes
and the pottes our body be broken/ and we than fall do w
ne in to the depe dungeon of hell. Therefore what shall
we wretched synners doo/ of whome may helpe and so-
cour be hadde and obteyned for vs. By what maner sa-
crefyce may the wrath and Ire of soo grete a mageste be
pacyfyed and made easy. Truly the best remedy is to be
wysse in doyng penance for our synnes. He onely may
helpe them that be penitent. By that onely sacrefyce his
Ire is mytygate and swaged chetely. Our moost gracy-
ous lord almighty god is mercyfull to them that be pe-
nitent. Therefore let vs now aske his mercy with the pe-
nitent prophete Dauid. Let vs call and crye before the
trone of his grace/ sayenge. **Miserere mei Deus.**
God haue mercy on me. I praye let vs teche a parte of this

plumes the byde before in the other plumes. ¶ We
shall at this tyme by the helpe of almyghty god declare
the halfe of it wherein our prophete dooth these thynges.
First he endureth and byngeth in his petycon whi-
che every penitent persone may make apte and conue-
nient to hymselfe. After that he sheweth by many rea-
sons his petycon to be graunted. And laste he promy-
seth very true and vndoubtefull hope to hymselfe of the
dofore that he asketh. If that synners wold etternely and
ryghtfully ponder and thynke of what condycyon and
state they be in (of the whiche som what we haue sayd
aboue) ¶ I trowe they sholde thynke theymyselfe in a very
grote peryll and Jeopardye. And yf that they remembre
it not well tyme the more is there peryll and greter Jeo-
pardye. For of the two that persones is more nyghe the
helthe of his soule that seeth and perceyueth before the
daunger or peryll that he may fall in to / that is he that
hath noo mynde vpon it. For he that casteth noo peryll
before may not flee the chaunce whan it shall happen.
We therfore knowynge the peryllous condycyon we be
in let vs seke a remedye for to auoyde it / whiche can noo
where elles be had but onely of almyghty god. **Quia**
quis potest dimittere peccata nisi solus deus
For who may elles forgyue synnes but onely our blessed
loyde almyghty god. Let vs all therfore cry vnto hym.
Lyenge. **Misere mei deus.** God haue mercy on
me. Peraventure some man wyl thynke in hymselfe.
If noo remedye may be elles had but of almyghty god
whose mageste I vngracious synner haue soo ofte and
soo greuously offended / hepyngge hymne vpon hymne how
shall he soo lightly haue mercy vpon me. How may it

be that he shall not take vengeance upon the me for he
he is so myghty and ryght wysse. For grete men in power
of this worlde the more myghty and ryght wysse they be
soo moche the more they excercise and vse vengeance
and punishment vpon theym that be wycked and bre-
kers of the lawe. Therefore sayth almyghty god is moost
ryght wysse and moost myghty of all / how may he haue
mercy and not auenge his quarell of soo many and grete
trespasse done agaynst his hyghnesse. vnto this we an-
swere in this maner wysse / that the Iuges of this worlde
(yf ony be without falsenes and malyce) be soo obedyent
and subgette vnto the lawes whiche alwaye they must
obey that it is not lawfull to theym at theyr owne wyll
and arbytrement to forgyue suche as shall please theym.
Also many of theym and almoost all haue soo moche rus-
sednes and malyce sette in theyr myndes that yf that they
myghte they wyll not forgyue those that haue offended
theym in ony condycyon. For why they haue but lytell
mercy and almoost none. It is wyrtten. **Deus vo-
nus nisi solus deus.** Noo man is good but onely al
myghty god. He onely is of soo grete mekenes and myte
that noo poynte of malyce neyther of falsenes may be in
hym. Therefore sayth he is soo meke and soo mercyfull / and
aboue his lawes / also in condycyon subgette to theym
he may forgyue and be mercyfull vnto whome he wyll
and soo shall he doo / for he may not haue lytell mercy but
alwaye grete and plentuous. Truly the mercy of our
moost myghty and best lord god is grete and soo grete
that it hath all mesures of gretenes. Somtyme trees be
called grete for theyr goodly and large heyghte. Wytes
be called grete for theyr depenesse. Fette Iourneys be

called grete because they are longe. Secretes and hygge
wayes be called grete for theye byde and bydenesse.
But the mercy of god conteyneth and is mesured by all
these mesures of gretenesse/and not onely by one of them
Of the gretenesse in heyghe is wyten. **D**omine blos
us ad celos misericordia tua. Lorde thy mercy
extendeth and reacheth vp to the heuens. It is also grete
in depnesse/for it reacheth downe to the lowest hell. The
pphete sayth. **M**isericordia tua magna est sup
me: et eruisi aiam mea ex inferno inferiori.
Lorde thy mercy is grete ouer me/and thou haste deli-
uered me from the lowest and deepest helle. It is byde
for it occupieth and ouercouereth all the Worlde/the sa-
me prophete sayenge. **M**isericordia domini ple-
na est terra. The earth is full of the mercy of our lorde.
It lacketh no length/for also it is spoken of the same pro-
phete. **M**isericordia eius ab eterno & blos in
ternum super timentes eum. The mercy of god
is without ende on them that dycter hym/therefore syth
the mercy of god is so hygh/so depe/so byde/and so longe
who can or may saye or thynke it lytell/who shall not
call it grete by all mesures of gretenesse. Than euery crea-
ture that wyll knowlege hymselfe to this mercy may saye
Miserere mei deus secundum magnam miseri-
cordiam tuam. Lorde haue mercy on me accordyng
to thy grete mercy. Two thynges there be concernyng
mercy/that is to saye in warde mercy/and the werke of
mercy outwardly done. There lyeth perauenture in the
open strete a poore man full of sores/a certayne physycyn

comynge by beholdeh hym and is moued anone with
in warde pyte/neuerthelesse he gooth beyde and giveth
hym no medycyne at all. Truly all though this phytyen
were som what mercyfull to this poore man yet he sheweth
no dede of mercy vnto hym. And we our selfe often
tymes se and beholde many neddy and seke folkes / vnto
whome we gyue no helpe / all be it we be som what moued
in wardly with pyte and mercy. Our prophete therfore
sayth of very ryghte in an other place pray synge the
mercy of god. **Misericors et miserator dñs.** He
is misericors that is moued with some mercy in wardly.
Miserator is he that dooth and persourmeth our wardly
the dede of mercy. Therfore our lord is not onely mercyfull
in wardly / but also he executeth out wardly the werke
of it. And yf he executed not mercy in dede what shoulde
it profite vs. For why we shall fele no remedye by in
warde pyte onely of the greuousnes that we suffer and
before were ouerthrowen by without the dede of mercy
be shewed. It is not therfore ynough that almyghty god
haue mercy on vs but yf he doo the dede of mercy. And
what other thyng is to gyue & shewe on vs the werke
of mercy but to doo awayne our wretchednes / that is to
saye our synnes wherby we be made wretched. Scryp-
ture sayth. **Miseros facit populos peccatum.**
Synne maketh wretched people. It is very nedefull
truely to praye that almyghty god be mercyfull vnto vs
and also bouchesaue to execute the dede of his mercy on
vs / that is to saye to doo awayne our synnes and gyue vs
his mercy accordyng to the multytude of his mercyes.
If thou synne ones it is nedefull to the one mercy / wher-
by that synne may be done awayne. If wyse or thynges or

peraventure more ofte than it shall be nedefull to the for
many mercyes as thy synnes be. Of a trowth the mercyes
of almyghty god be innumerable. For lyke as from the
grette light of the sonne cometh and the lyeth forth innum-
erable beemes/so from the grete mercy of almyghty god
goeth forth innumerable mercyes/nombye the sonne be-
mes yf it be possyble/and the mercyes of almyghty god be
more without ende. How greuous and how grete soo
euer our synne be/yet the mercy of god is moche more/
Wherby he may be mercysfull to vs. And how many soo
euer they be in nombye/yet the mercyes of hym be many
more by the whiche he may doo a waye all our trespasses
Therefore with grete confydence and truste/lette vs aske
of hym his mercy/sapenge. **E**t secundum multi-
tudinem miserationū tuarum dele iniqui-
tatem meam. Good lord doo a waye my synne/ac-
cordinge vnto the multytude of thy mercyes. If a table
be foule and fylthy of a longe contynuaunce fyrst we rase
it/after whan it is rased we washe it/and laste after the
wasshynge we wype and make it clene. Our soule is
compared vnto a table wherin noo thyng was payn-
ted/neuerthelesse with many mysdoynge and spottes
of synne we haue defouled and made it defourme in the
sight of god. Therefore it is nedefull that it be rased/was-
hed/and wiped. It shall be rased by the inwarde so-
rowe and compuncyon of the herte whan we be sor-
ry for our synne. It shall be washed with the teres of our
eyen whan we knowlege and confesse our synne. And
laste it shall be wiped and made clene whan that we
be aboute for to make amendes and doo satisfaccyon by
good dedes for our synnes. These thre thynges that we

haue spoken of cometh Without doubte of the gracyous
pyte of god. Thou arte sorp for thy synne / it is a gyfte of
almighty god. Thou makest knowlege of thy synne We
pyng and Waylyng for it / it is a gyfte of almighty god.
Thou arte besy in good Werkes to be satisfaccyon / whi-
che also is a gyfte of almighty god. We haue asked now
of almighty god that he doo aWaye our synnes by ra-
syng of our soule that is contrycyon / let vs agayne aske
and desyre hym to Washe vs from the same that is for to
saye / he graunte and gyue vs grace to wepe and Wayle
for it. We wepe somtyme / but it cometh not of god. As
Whan we lustre aduersytees apenst our Wyll / Whan our
Wepyng teres dooth profyte vs noo thyng / but rather
doth hurte. for saynt Doule sayth. *Seculi tristitia
mortein operatur.* The sorow of this worlde for
losse of worldely pleasures and desyres causeth eucla-
stynge deth. Suche sorowes and wepynges Wassheth
not the soule / but rather make it soule. Other wepyng
teres there be that be caused of the sorowe whiche is god-
ly / as Whan we be sorowfull that we haue soo moche
dyspleased god / Whyche hath done soo moche for vs.
*Hec tristitia penitenciam in salutem stabi-
lem operatur.* This sorow as sayth saynte Doule
causeth penaunce to be had for euclastynge helthe. And
as sayth saynt Crisostome. *Hec lachryme lauant
delictum.* These wepyng teres Washe aWaye synne
they be also gyuen of the holy ghost to them þ be penytent
for it is wyrtten. *Flabit spiritus eius et fluens aqua.*
the spyryte of god shall gyue so grete infusyon of grace to
them þ be penytent that the waters þ is to saye / theyr we

pynggetes shall shone and be haboundante. Upon
these waters the spirite of almyghty god may flye and
goe softlye/ whiche was figured in the begynnyng
of sayntes by the sayenge of Moyses. **E**t spiritus
domini ferebatur super aquas. The spirite of
our lord was borne alofte upon the waters. Crisostome
describeth the vertue of these wepyng teares sayenge.
Sicut post vehementes hymbres mundus
acer ac purus efficitur: ita et post lachrymarum
pluias serenitas mentis sequitur atque tran-
quillitas. Lyke as after grete shoordes and stormes
the ayre is made cleene and pure/ soo after grete plente of
wepyng teares shal both the clerenes and tranquyllyte
of the soule. Let vs all therfore desyre and aske to be was-
shed from our synnes by these waters and saye vnto al-
myghty god. **A**mplius lava me ab iniquita-
te mea. Lorde washe me more from my wyckednes.
Besyde rasyng of our soule that is contrityon/ and was-
shyng that is confessyon/ we sayd that it is necessarye to
be wypped and made cleene/ whiche is done by satisfac-
tyon of good werkes. fyrste by almesse dede and chary-
table dyscrecyon to the poore people. For our saynt
sayth. **D**ate elemosinam et ecce omnia munda
sunt vobis. Byue almesse and ye shall be made cleene
from all synne. By almesse dede therfore a good werkes
we may be wypped & made cleer from all synne. And no
creature of hymselfe hath power to doo good werkes w-
out the grace and helpe of god. For as sayth saynt Poule.
Non sumus sufficientes cogitare aliquid ex no-
bis/ quasi ex nobis sed sufficientia nostra ex deo est.

We be not sufficient and able of our selfe as of our selfe
to thynke any maner thyng but our sufficiencye and ha-
byltye dependeth and cometh of god onely therefore this
thyng is to be asked of god that he vouchsafe to moue
our soules perfectly by his grace vnto the executione
Doyng of many good Werkes that they may bitterly be
Wipped and made cleane from all contagiousnes of synne
Accordynge to the desyre & sayenge of the prophete that
foloweth. **E**t a peccato meo munda me. Good
lorde make me cleane fro my synne. Our hole petycon is
ended here/ Wherin fyrst We haue asked that god be me-
cyfull vnto vs after his grete mercy. And that he rase our
soules/ Wash he them & Wipe them bitterly from all synne
accordynge to the multitude of his manyfolde mercyes.
In this seconde membyr ben dyuers stronge reasons
brought forth/ Wherby god may be moued so that he may
not denye our petycon. Thre thynges We haue asked be-
fore. fyrst that god doo a Waye our synne by contricion/
Wash he our soule by confessyon/ and thyrddly make it cleane
by satisfaccyon/ to the Whiche other thre correspond ent to
them be brought forth & the Wed in this fyrste splogysme
in this fyrst reason/ all though they be not in the same or-
dre. To do a Waye synne (as We sayd) is to rase it that no
spotte be sene in our soule/ in lyke maner as letters be done
a Waye Whan they be rased / soo that noo thyng Whiche
Was there Wryten may be redde or knowen. Truly al-
myghty god Wyl not knowe our synne and trespasse / yf
We our selfe Wyl knowe them. If We study & be aboute
as our dutye is to rede & consyder the synnes that be Wry-
ten & marked in our soules/ anone he of his goodnes put-
teth them out of his syght. Therefore let vs all saye With
a contryte herte & mynde. O blessyd lorde god do a Waye

my synne and wickednes. **Q**uoniam iniquitatem mea
ego cognosco. For I knowe my grete and greuous
trespasse. It is greatly acceptable in the sight of our moost
mercyfull lord god of a synner wpll call to mynde with
due contrycyon the gretenes of his synne. Also whome
he hath offended and how greuously. In to how many
hurttes and thynges unprofytable he hath fallen for his
synne. And how many profytes he hath lost by the reason
of it. If we were in mynde besy to beholde and loke on
these thynges it sholde be to vs ryght profytable. For
why and we knowe our synnes after this maner anone
god forgyveth and dooth them away. And the more ofte
we so do the sooner he forgetteth. If we call to mynde vn
faynedly and without any dysymulacyon how moche
our synnes both hynder and let vs fro doyng good we
hesithat blessyd lord shall betterly forgete and doo them
awaye for ever/soo that one lytell spotte shall not also be
lefte but in every parte to appere fayre and clene. Let vs
therfore with contrycyon saye also this that foloweth/
lord make me clene fro my synne. **Q**uoniam peccatum
meum contrarium est semi. For my synne is alwaye
agaynst me. How agaynst me truly even dyrectly before
my eyen that I may beholde and loke vpon it at all ty
mes without any lette. How we haue spoken of the do
yng awaye of our synne/makyng clene of our soule/
also why god sholde soo doo let vs now also see why
he sholde walke it to the entent every partycle that we
haue promysed to speke of may answere conveniently to
other. The wepyng tere wherby our soules may be
walshed cometh of a specyall gyfte of god and namely
whan we haue that grace to wepe in confessyng and
knowlegynge our synne before his mercifull byghnes and

Wynge also the greuousnes of it. We shall seeke and the
the gretenesse of our synne. For the we will consider
well how grete and myghty lord he is whome we have
offended. In other yf we take good hede how moche our
vngentylnes hath ben to hym lokynge on vs whan we
doo soo many and grete offences. God onely is of that po-
wer that yf we offende and trespasse ayenst his goodnes
we be gylty to suffice eternall deth for it. Dauid offended
greuously ayenst Urpe his knyght whome he caused to
be slayne. And also he dyde wyckedly to Barlabé Wyse
to the sayd Urpe/whiche he perswaded to auourte. He
uerthelesse yf he had not broken the lawe and commaun-
dement of god by the sayd offences he had not ben gyltye
and worthy of eternall deth. Therefore of a trouth none of
fence may be done to any creature/wherfore the soer shol-
de stonde in the Jeopardye of eternall deth/but enely for
offendynge ayenst almyghty god / Whome we offende
moche more greuously/that he beholdeth and seeth every
trespasse we doo / be they lytell be they moche. Therefore
let vs all go by prayer vnto almyghty god sayenge. O my
lorde god beholde and se I Wretched synner knowlege
and confesse my gylte before thy maieste/before thy sight
I detecte my trespasse/ I doo not hyde it/ I thewe forth
my synne to be very greuous. But blessed lord I besee-
che the washe me with my wepyng tetes/commynge out
from the plenteuousnesse of thy grace. And furthermore
washe me fro my synne/for why good lord I knowlege
Quod tibi soli peccaui. that onely to the I have
trespassed and offended before thy sight. For this cause
good lord forgive and doo awaye my synne/for why I
knowe my trespasse. I knowe well I have offended the
And besyde that washe me/for I myselfe confesse that

and to the I have offended. And so in confessions make
me cleare because my synne is as an obiecte to my sight / it
is euer to my sight. Blessed lord if thy byghnes may not
by these reasons be moued to mercy yet let this moue and
stirre the to be mercifull. **U**t iustificeris in sermo
nibus tuis. That is to saye that thou mayst be Justy-
fied to thy wordes and sayenges. It is Wryten by thyne
holy prophete Ezechiele / What Iugementes bynuerfall
thou gaue vnto the people. Thou sayest also good lord.
Nolo mortem inpiu: sed vt couertatur im-
pius a via sua et viuat. I Wyl not the deith of a
synner but that he be tourned from his Wycked lyfe and
leue. Thou sayest also. **I**mpietas impij no noc-
bat ei: in quacūq; die couersus fuerit ab im-
pietate sua. The mysfaynge / the Wyckednes of the
synfull creature shall neuer hurte neyther be noysome to
hym When soeuer he Wyl tourne from his Wyckednes.
And agayne thou sayest. **S**i egerit penitentiam
a peccato suo: vita viuet et no morietur oia
pcta eius que peccauit no imputabuntur ei.
If the synner doo penance for his synne lyue and neuer
dye euerlastyngly the synnes and trespasses that he hath
done shall neuer be caste in his tethe neyther layde to his
charge. O blessed lorde bouchesane and gyue vs leue to
aske the this questyon. Were not these thy wordes / dyde
thou not speke them to thy prophete / or dyde he begyle vs
that sayd they were spoken of the. For of a trouth he Wro-
te that thou spake them to hym. **Q**u itaq; fili hois
dic ad filios populi tui. Thou the sone of a man /
shewe and tell this vnto thy people. &c. Therefore good
bb. f.

lord they be thy wordes. O most meke god beholde the
wretched synners tourne from our euill wayes vnto the
we do penance for our offences graunte lord that they
be not noysome to vs neyther layde to our charge at any
tyme but bttely to be done a waye washed a waye and
wyped a waye. **U**t iustificeris in sermonibus
tuis. that thou may be Justified by thy wordes. Thou
knowest well what sole hardy Jugement þ people gaue
ayens þ for this thy sentence they sayd. **N**ō est equa
via dñi. The waye that this man taketh is not equall
Thy people presumed to be Judges of thy sentence. To
whome thou gaue answer on this wyse. **N**ūquid
via mea nō est equa: & nō magis vie vestre
praua sunt. Is not my waye good and equal & yours
theyr wed nought & more vnequall thou cōfermed agayne
to them thy wordes spoken before sayenge. **Q**uāter
terit se impius ab impietate sua fecerit q̄ iu
diciū & iusticiā vita viuet et nō moriet / oīm
iniq̄tatū ei⁹ quas opatus est nō recordabor.
Whan soeuer a synner shall turne a waye from his synne &
truly confesse hym of it & make satisfaccyon he shall pue &
neuer dye euerlastyngly. I shall also forgete & neuer cal to
mynde any synne that he hath done. Good lord be thy wyll
was to overcome & exclude by this maner theyr sole hardy
by Jugement ayens thy mercyfull sentence. We beseeche &
praye the now to do the same. Thou shalt not overcome
theyr oppnyons but yf thou manifeste a she we thy wor
des & sayenges to be true & that they haue vntuly Juges
of the. Therefore now blessyd lord be do a way our wyched
nes / now forgete our synnes whiche we bttely forsake

and desyre. **¶** *Et iustificeris in sermonibus tuis*
¶ *et vincas cum iudicaris* that thou may be Justified
in thy wordes & overcome whan thou arte Jured so bol-
dely & folly they. Our synnes be grete & innumerable/ We
do not forgete them/ We do not couer & hyde them/ We do
not defend them/ but We knowe We make open & accuse
them/ neuerthelesse We beseeche the for thy grete mercy &
for the insynpte multitude of thy manyfolde mercyes be-
holde vs & namely wherof We be made/ thou knowest
What matter it is & howe frayle it is. Call agayne to mynde
that We are but duste & claye / & also p the lawe & custome
of our body is contrary to the lawe & custome of our soule
and the custome of our body putteth vs dayly vnder the
captuyte and thraldome of synne. If a comaundement
were gyven to a man that hath but a weyke & feble body
in strength to toll and tourne vp a mylle stone of a grete
weyght vnto the hyest parte of an hyll / & that he put his
good wyll to pforme the same / neuertheles perauenture
whyles he is aboute to do the dede the stone for gretenes
of his weyght aboue his strength falleth do wne backe
warde in to a haley. Were not this man moze worthy to
be pardonned & forgyuen (syrnge & knowynge his good
mynde) than he that were myghty & hath grete strength
We be in lyke cōdycon. We be aboute to byrnye this our
body vnto thy holy hyll / neuertheles it is thraist do wne by
the heuy burden of synne p oftentymes it do weth & syn-
peth do wne bak warde / for p same synne that by our fyrst
fader & moder Adam & Eue was brought amōge al men
is heuy & greuous on vs lyke as an heuy burden / & dayly
groweth vs moze & moze / it maketh vs also prone & redy to
all other byces / therefore & for this cause haue mercy on vs
for this synne of our forfath this heuy & greuous weyght
kk.ij.

Was conceived and begotten With vs accordynge to the
sayenge of the prophete. **E**cce. n. in iniquitatibus
conceptus sum et in peccatis accepit me ma-
ter mea. Beholde I Was conceived in synne and my
moder concryued me in synne. This not withstondynge
good lord we knowe that thou arte true / and all that thou
doost promyse is verye trouth. Truly thou sayd that thy
comynge in to this worlde Was to call synners to penance
Non veni vocare iustos sed peccatores ad
penitentiam. This is thy sayenge. I came in to this
worlde / not to call ryght wyle people / but synners to pe-
naunce / thou hast called on them / and dayly doost call sayenge.
Venite ad me omnes qui laboratis et on-
erati estis et ego reficiam vos. All ye that labour
in this worlde and bere heuy by doyng penance come
to me / and I shall restreffe you. Truly thy promyse is to re-
ceyue all / who will come / yf they come to the as they shold do
Qui venit ad me non eiciam foras. who so
euer cometh to me I shall not caste hym out / I shall not
for sake hym. O good lord beholde we besynners in lyke
maner as thou came in to the worlde to call vnto the we
labour and be laden With the multytude of our synnes /
we also be made wery by the meane of our wyckednes.
Therefore blessyd lord saye vnto vs / come ye vnto me / and
anone we come / we humyle and make our selfe before the
trone of thy mercy / other hope and truste haue we none
in any condycyon but onely in the / yf thou wylte not be
merciful to vs for accusynge our selfe / neyther by this that
thou arte Justified by thy wordes / neyther also for our
fayltye / yet good lord haue mercy on vs for thy trouth /
thou arte true and louest trouth aboue all thyng. Haue

In mynde the promysse thou made to every penitent syn-
ner commaunde vnto the / Whiche is / thou shalt not calle
them a waye / also thou shalt reasseure theym. We come
therfore vnto the good lord because he is not a waye but re-
asseure he is with thy grace and mercy. **Ecc. n. veri-**
tatem dilexisti. Thou hast ever loued trouth. After
that this holy prophete hath se the word and purposed his pe-
tycyon / and brought forth many reasons why the sayd pe-
tycyon shoulde be graunted. And by this now with a gladd
cheere he maketh sure promysse & hope to hymselfe to gete
and obteyne his askynge / wyllynge to gyue example to
every synner because that they shoulde doo the same. It is
a grete difference betwene dyspayre and sure hope. The
synnyetes when the prophete thrette & menaced theym
with the destruction of the cyte / they were not in suretye
god wolde be mercifull to theym / neyther they were vt-
terly in despayre. Jonas the prophete came vnto theym
the seconde tyme sente from almyghty god / & sayd openly.
Adhuc quadraginta dies & niniue subuer-
setur. within .xl. dayes to come the cyte of nynyue shall
be overthrowen and destroyed. The people hearynge the
wordes of the prophete Jonas and fearynge the venge-
aunce of god to fall vpon them / commaunded amonge them
selfe every man woman and childe to fast and also cladde
them in sacke cloth from the lowest degre vnto the hychest.
The kynge of that cyte anon as he was certefyed & had
knowlege of the prophetes sayenge rose vp from his sete
threwe a waye his royall garment & cladde hym in sacke
cloth / and late do wone on the grounde in the duste / and by
the decree and one assent of all his nobles commaunded
that every man woman and childe / and also brute bestes
shoulde not ete neyther drynke by a certayne space / but that

every body sholde do penance for theyr synne. This was
theyr sayenge. **Q**uis sit si convertat et ignoret
deus & revertat a furore ire sue & non perdat
Who knoweth/ Who is sure of god Wyll be touned from
vengeaunce and by his mercy forgive us/ and also with
drawe his wrath & we shall not perishe. It appereth
by these wordes they had noo very trust of forgiveness/ &
also that they were not utterly in dyspayre/ not withston-
dyng they dyde penance/ abydyng all togyder what
the moost meke god wolde doo with them/ Whose grete
mercy at the last they knewe and hadde in experyence/ all
though before they neyther had very truste nor full myste
truste of it. But we be now in an other condycyon. Al-
myghty god hath shewed to us crysten people the tresou-
res of his grete mercy/ the secrete mysteryes of the sayth &
the sacramentes of helth/ Wherby we may trust verily to
have forgiveness. Certaynly they were before hyd & un-
knownen to us/ but now of late tyme they be manifeste &
shewed by his onely begoten sone Jhesu cryste/ Whiche
his owne selfe dooth wytnesse sayenge unto his fader.
Abscondisti hec a sapientibus et prudenti-
bus et revelasti ea parvulis. fader thou haste
hyd and kepte secrete the preynters of thy godhede from
wyle and cunnynge men & shewed them to such as be
small and of lytell reputacyon in this worlde. Jhesu cryst
comynge do wne fro the fader of heven into this worlde
made open and shewed unto his churche the hyd & preynt
mysteryes of his godhede/ his owne selfe beareth wytnesse
sayenge. **Q**uerit̃ audiri a p̃te meo nota feci
vobis. I have manifeste and shewed to you all that I
have herde of my fader. He promysed also at his ascensyon

the holy ghost to come & shoulde seeke partlyely the know-
lege of every thyng: so that no thyng may be more
certayne to vs than it whiche is taught by holy chyrche.
No meane may be founde soo speedefull and redy to proue
the certaynte of any thyng concernynge our fayth as that
the chyrche hath so assermed and ordeyned. The chyrche
of god may in no wyse begyle in those thynges that lon-
ger to our fayth and to the vndoubtedfull helth of the
soule. Who therefore of vs crysten people may not of ryght
saye vnto god this that solo weh. **Incerta et occul-
ta sapientie tue manifestasti michi.** Good lord
be thou haue shewed vnto me the mysteres of thy mys-
terye wysedome whiche before were hyd & vnkno-
wen to vs: but why hath god shewed vs these secretes/ what
dooth it profite the secrete mysteres of hym to be shew-
ed and made open to vs/ what comforte shall we take
by it. Truly grete comforte ys we vnsaynedly repente
our olde synfull lyfe/ elles we knowe theym to our grete
hurte. For as saynt Peter sayth. **Melius est non co-
gnoscere via iusticie: q̃ post agnitionem re-
trosum couerti.** It is better not to knowe the way
of ryght wysnesse than after the knowlege of it to vse &
doe the contrary. But ys we tourne to god and folow
his commaundementes forsakynge our wretched lyfe/ ha-
uynge sayth & trust in his sacramentes we shall without
doubte obteyne forgyuenes and mercy by the vertue of
them. Peraventure some man shall saye/ we se what is
done in every sacrament. In the sacrament of baptyse
the chyld is washed in the water/ and a fewe wordes
be spoken of the priest. In the cōfirmacyon/ the forehead
of the chyld is unctioned with holy creame in maner of a

croffe With a fewe Wordes spoken of the priest. In the
sacrament of penance after the confession is made and
satisfaccyon enioyned the priest sayth also a fewe Wordes
What longeth these to the helth of the soule for the
Wordes anone as they be spoken be gone in to the ayre &
no thyng of them remayneth. The Water also & the oyle
perleth not from the body vnto the soule / perchaunce some
man Wyll thynke these in hymselfe. And it is of a trouth
the Water and the oyle to haue no strength of theyr owne
nature Wherby they may entre vnto the soule / or to wor-
ke in it good or euyl / neuertheles there is a pryncipall
uertue gyuen vnto them by the meryte of the passion of
Jhesu cryste & of his precious blode / Whiche on the croffe
was shedde for wretched synners. This moost holy and
dere blode of Jhesu cryste shedde for our redempcyon /
bought and gaue soo grete and plentuous uertue to the
sacramentes / that as ofte as any creature shall vse and re-
ceyue any of them / so ofte it is to be byleued they are spren-
cled With the droppes of y same moost holy blode / Whose
uertue perleth vnto the soule / and maketh it cleane from all
synne. But Wherby knowe we this / truly for he hath shew-
ed and made open the hyd and vncertayne thynges to
vs of his insynpte wysedome. It was a custome in the
olde lawe amonges the Jewes to do awayne theyr syn-
nes by this maner. If any of them by touchynge of a deyd
body or by any other maner thyng were culpable and
made foule / anone he was made cleane of y defaute With
yslope dypped in the blode of certayne beestes and spren-
cled vpon hym / Whiche maner and custome was gyuen
to the Jewes by Moyses & ordeyned by the wysedome
of god. Neuerthelesse at that tyme it was vnknewen
What this mater ment and signified. It was vncert-

sayeth that by what the Infirmitie of god shoulde be
be understood by this aspercion or spreddinge of blo-
de. And after that our blessed lord Ihesu cryst had shedde
his precious blode. And as sayth saynt Peter we shoulde
be from synne with his blode it was knowen to every
man what by the scope and by the aspercion of blode
was signified. Rose is an herbe of the ground that of
his nature is hot and hath a swete smell signifyinge
cryste whiche merited hymselfe to suffer death on the crosse
And as saynt Iohn sayth he offered hymselfe of very grete
and fervent charyte unto his father almyghty god as a sa-
crifice of swete odour. No man may doubt of this that
by the aspercion of blode of bectes before the Incar-
nacion was signified and represented the effusion of
the blode of cryste for our redemption. Whiche blode of
our sauyour without doubt is of muche more strength
incomparable to doo a thowsynnes than was the blode
of bectes. And as ofte as the holy sacramentes be ytera-
ted and bled accordynge to the commaundement of crystes
chyrche so ofte is the blessed blode of our lord spredded
abrode to cleanse and put away synne. Therefore let vs all
saye with the holy prophete this verse that foloweth.
Asperges me domine ysaia et mundabor.
As we myght saye. For our sayth is so cleere and un-
doubtefull by the merite of the passion of thy sone our
lord Ihesu cryste whiche by the effusion of his holy blo-
de hath given so grete efficacye and strength to the holy
sacramentes of his chyrche that when we receyve any
of them we shall be spredded and made cleane by the ver-
tue of his precious blode lyke as with ysaie whiche as-
peryon anone foloweth the water of grace that is in-
fused in our soules wherby we be made more whiter

than snowe. Therfore the prophete addeth to the same
verse. *Lauabis me et super niuem dealbabor.*
Lorde thou shalt walke me and I shall be made more
whyte than snowe. No creature may expresse how Joy-
full the synner is when he knoweth and understandeth
hymselfe to be deliuered from the grete burden and he-
uynesse of synne/ when he seeth and percepueth that he
is deliuered utterly and brought out of the daunger of
so many and grete perylls that he was in whyles he co-
ntynued in synne/ when also he percepueth the cleynes of
his soule and remembreth the tranquillite and peas of
his conscience. *Audit tunc quid loquatur in-
tra se dñs / quoniam loquetur pacem in seruos suos
et in eos qui conuertuntur ad eum.* Then he per-
cepueth well in his herte what our lorde wyll shewe in
hym by inspyracyon/ what shall he shewe/ euerlastynge
peas to come vpon his seruantes/ vpon them that be
sorrowfull and do penance for theyr synnes/ whiche peas
is so Joyfull and comfortable and causeth so grete Joye &
gladnes that the prophete remembreth it seeth. *Au-
ditui meo dabis gaudium & leticiam.* Lorde
thou shalt gyue to myn herynge inwardly Joye & glad-
nesse. If the peas of this tyme be soo grete to be desired
to the inward herynge of our soule/ what Joye to we
we shal be at that tyme when the peas euerlastynge shal
be offered to be/ when the kyng of eternall peas shall saye
vnto all true penitent persones. *Venite benedicti
patris mei percipite regnum quod vobis pa-
ratum est a constitutione mundi.* Come to me
ye blessed chyldren of my father/ take the euerlastynge

kyngdome that was prepared and made redy for you be
fore the begynnyng of the worlde. Shall we not Joye
than inwardly in our soules shall we not Joye than out
wardly in our bodies shall we not than Joye bothe bo-
dy and soule without aduersyte neuer to cease / shall not
this ferefull Iuge sayenge these cōfortable wordes gyue
vnto our helynge in warde Joye of the soule for the salua-
cyon of it. Shall he not gyue feruent Joye whiche we
haue obtayned our aspyng and our desyre shall he not
gyue euerlastyng Joye without any aduersyte. Truely
he shall gyue in warde Joye for the sorow of our contri-
cyon. Joye also for wepyng in our confessyon / and laste
euerlastyng Joye for the greife of our satisfyng. **E**t
tunc erubunt ossa humiliata. That is to say
the superioure strengthes of the soule whiche be called /
Wyll / reason / & memory / that before were ouerthrowen
by the greuaunce of synne shall than Joye for ever with-
out any aduersyte. Our Wyll shall Joye in the trustyng
of god. Our reason in the clere syght of the godhede. And
last our memory shall Joye in a sure remembraunce euer
to contynue and neuer lache that excellent Joye and plea-
sure. Than our Wyll / our reason / and our memory before
oppressed and brought under by synne shall Joye with-
out ende. That we promysed in our begynnyng is now
perfourmed and the word in this first parte of the psalme
first what thyng we that be penitent shoulde aske. Se-
conde what reasons we may make & bringe for our selfe
for the graunte of our petycyon. And laste that we may
truste without doubte to obteyne our aspyng whiche
our lord graunte vs. Amen.

Secunda pars.

*Auerte facit tua a peccatis meis et
omnes iniquitates meas dele.*



Or as moche as we haue soo grete-
ly prayled the mercy of god in the ende
of the first parte of this psalme wher
by we haue gyuen to all synners gre-
te confydence to obteyne forgyuenes
It is now to be thought profytable
or euer we speke of this seconde parte
som what to the we of the fere of almygh-
ty god. Many grete causes there be to truste of forgyuenes yf we con-
sider the grete mercy of god so ofte shewyd vpon penytent
synners. Also we haue many grete causes to fere almygh-
ty god yf we remembre how many and grete our synnes
be wherwith we dayly offende his goodnes. Wherfore
yth we haue so good and many Juste causes bothe of ho-
pe and drede as me semeth he taketh the moost sure waye
that maketh the one mete with the other that is to saye ho-
pe with drede and drede with hope. That persone whi-
che soo dooth shall neyther trust in god without his fere
nor drede hym without hope for by indynynge more to
the one than to the other we shall sone erre eyther by ouer
moche hope to be exalted in to very presumption or by ouer
moche fere to be cast downe in to the moost vngacious
daunger of despayre but he that myxteth the one with the
other in euen porcyons shall neyther be lyfte by by pre-

sumpcon nor ease be done by dyspayre. Noo thyng is
more profitable to the synner than to have a Juste mode-
racyon of them bothe. And noo thyng is more peryllous
than lenger more to the one then to the other. For the
Whiche thyng saynt Gregoipe compareth hope & drede
unto two myll stones wher with meale is made. Soo it
is one myll stone without a seilo the made meale can doo
no good but if the one be made fytt With the other that
is to saye the ouer stone tourned do lownwarde & the ney-
ther contrary Wyse apent it by warde With a due propor-
cyon of bothe than shall the whete put in the myddes by
t Wene them be shortly broken in to many small peces &
in conclusyon to meale. Lyke Wyse it is w synners When
hope is myxed With drede and drede With hope soo that
by overmoche hope of forgyuenes the mynde be not lyfte
by it to psumpcon & by overmoche fere it be not put
do lowne in to despayre than if the myltitude of synnes be
neuer so grete they shall shortly byt Wene these two be
broken in to many small parties and in conclusyon bitter-
ly done a waye. But Why saye we thus truly to the intent
all though the certaynte of forgyuenes be neuer soo grete
yet a remembraunce be ever had of the fere of almyghty
god neuer to put it out of mynde. As saynt Peter byd kno
wyng that his synne was forgyuen not Withstandyng
wepte dayly for his unkyndnes apent his lord & mayster
euer after remembryng how unkyndly he denyed hym
Blessyd Mary magdalenye Whiche herde cryste for-
gyue her synnes for the grete loue she had unto hym for
all that toke vpon her grete penaunce euer haupyng in
mynde the fylthynes of her synne comytted before. She
besped herselfe by contynnall wepyng to put it alwaye
bitterly from the syght of almyghty god. Our prophete
II. liij.

dooth in lyke maner the wynges example to all synners of
doynge the same / that after he had full hope and trust to
be forgynen of god. And we it for a surety by those thynges
whiche he vnderstode in the hydde and vncertayne
prouytees of the wysedome of our lord / all be it anone he
retourned to the remembraunce of his synnes / sayenge.

Auerte faciem tuā a peccatis meis. Blessed
lorde tourne away thy face from my synnes. ¶ In our be-
gynnyng we shall deuynge the resydue of this psalme in
to thre partes. In the fyrst our prophete maketh a newe
petycyon. In the seconde he sheweth the entent of his pe-
tycyon / whiche is that he may please god. In the thyrde
he teacheth that his desyre is the chiefe thyng wherby eu-
ery man may please god and make recompence for synne.

¶ The thyng asked of the spyrte of god the holy ghoost
whiche is neuer but in cleane hertes. As **Isaia** sayth.

Non. n. habitabit in corpore subdito peccatis.
The holy ghoost shall not dwell or abyde in a body sub-
iecte to synne. Almyghty god hateth no thyng so moche
as synne / and punyssheth no thyng so greuously / it is ab-
homyable in his syght. ¶ Iyste in heuen whan synne
was in aungell / anone as many as were infecte with it
almyghty god put downe and caste out of that heuenly
palays & wolde not spare those noble and goodly creatu-
res. After whan that same pestiferous infection of synne
infected our fyrst faders in paradyse / he wolde not spare
but anone put them out of that pleasaunt place in to this
vale of wretchednesse. All be it after many generacions
almyghty god chased the people of **Israhell** whiche ca-
me of theym / not withstandinge whan some began for

to be confounded: despised with the infection of synne
as is the lict of Iothan and Abiron with many other
the earth opened by the power of almyghty god and swa
lowed them in quicke. Thus almyghty god expulsed
synne/firste out of heuen/after from paradys/and out
of the earth/in so moche when this infection was spread
abrode vpon all the erthe in the tyme of the patryarke
Aoe he drowned almost all mankynde. And last when
synne coude not be utterly expulsed by all these punyssh-
mentes/he sente do wne in to this worlde his onely be-
gotten sone to suffer deith and shedde his precious blode
for the redempcion of all wretched synners. ¶ Let vs
therefore cōsider how abhomynable synne is in the syght
of almyghty god/when firste he put out of heuen his first
creatures the aungelles. Our firste fathers out of paradys
his specyall chosen people from the earth. Drowned al-
most all mankynde. And laste he suffered his onely sone
for to dye vpon a crosse for the redempcion of all wret-
ched synners. All these he dyde to thentent synne shoulde
onely remayne in the depe pytte of hell. ¶ Peraventure
our prophete remembrynge this abhomynacō of synne
screed in hymselfe/and for that cause sayth. **Auerte fa-
ciem tuam a peccatis meis.** Good lord loke not
vpon my synnes. ¶ For as moche as almyghty god can
not well tounce awaye his face from our synnes as longe
as they be spread in our soules but also he must tounce a-
waye his face from vs/as by this example/who may per-
ceyue and se a walle paynted with many dyuerse yma-
ges but firste he must loke vpon those same pcyctures/for
they be as a veyle or couerynge to the walle/wherefore
needes the syght must firste be applyed vnto them. In lyke

maner therefore fyth out synnes in respecte of the soule be
to it as a ppycture or couerpyng is to a Walle: almyghty
god muste nedes fyrste loke vpon our synnes or euer he
loke vpon our soules. **Blas** What shall we synfull wret-
ches doo. Certaynly this onely remedy is necessary: Who
soo wyll loke vpon a bare Walle must fyrste doo a waye
the payntyng or couerpyng / and that done all shall be
clene and pure to beholde. Soo yf our soules sholde be
sene and not our synnes / fyrste our synnes must be clene
done a waye / for all the whyle they be infecte with the
lest spotte of synne / soo longe they may not be seen with-
out the synne be sene also. Our prophete therefore prayeth
to almyghty god that all his synnes may be vtterly done
a waye to the intent that he may clerely loke vpon his soule
without any lette. **Et omnes iniquitates meas
Dele.** Good lord do a waye all my synnes. But it is not
ynoughe all synnes to be done a waye without the foun-
tayne wherof they sprynge out be clene purged. For
yf it be soo that the synkyng synful water continually
flowe out of a ponde or pytte in to a goodly and delecta-
ble gardyn yf remedy be not founde to stoppe the same /
it shall make soule and corrupte that gardyn within a
whyle be it neuer soo fayre. Soo in lyke wyse shall it be
with vs yf the herte be not fyrst made clene. For our sa-
uour sayth. **De corde exeunt cogitationes mal-
le homicidia / adulteria / fornicationes / furta /
falsa testimonia / blasphemie.** from the herte co-
meth out euill thoughtes / manslaughter / adulterye / for-
nicacyon / thefte / false wytnes / and blasphemynge. Take
hede what pestiferous corrupcion cometh from the herte
wherby all the hole body and soule is defyled / for as it se

followeth in the same text. **Hec sunt que corrumpunt**
hominem in. These be the corrupcions whiche make
soule bothe body and soule. Therefore all synnes may not
be cleane done & waie but of the herte wherof contyn-
ually they come be fyrst made cleane. For this cause our pro-
phete asketh of almyghty god sayenge. **Q or mundū**
crea in me deus. Lorde make within me a cleane
herte. Many craftes men had leuer take vpon theym to
make a thyng all newe than to botche or mende an olde
for wozen thyng as we se by experyence. Better it were
for þe artyficer to make a clocke all newe than to mende or
bryng agayne into þe ryght course a clocke whiche longe
hath cōtynued out of his ryght ordre but it is moche more
dysfoule to bryng þe herte of man that is broken & brought
out of good ordre by contynuall custome of synne into the
ryght waie agayne than it is to bryng a clocke into his
true course. A thyng customably vyled is harde to be leste
And as saynt Augustyne sayth. It is more harde worke
to bryng the herte of a man longe customed in synne in
to the waie of vertue than it is to make agayne heuen
and erth. Our prophete for this cause beseecheth almygh-
ty god to whome is noo thyng impossyble that he vouch-
safue for to create within hym a newe herte / sayenge.
Q or mundū crea in me deus. Good lorde make
thou of nought a cleane herte within me. Moreouer it is
necessaie that a newe worke be set in a ryght course. For
what profyteth a clocke be it neuer soo well and craftely
made yf it stonde styll or goo not as it sholde in a due and
just course truly no thyng. So whan the herte is once
made newe fyrst it must be set in a due and ryght course.
Wherefore the prophete addeth. **Et spiritū rectū in**

in uia in uerib^{us} meis. **B**lessyd lord graunte me the
holy ghost to guyde & set me in a ryght waye. **I** erre not.
The prophete in this psalme nameth thyrle & holy spyrte
by & by. What he meneth is vncertayne and I of my selfe
dare not take vpon me to dyscoule & cause of his so doyng.
But for as moche as it is laudfull for euery clerge in ony
che doubtres to the we theyr myndes not contrayenge other
places of scripture. I shal in fewe wordes declare (as me
semeth) what he meneth. I doubt not in this. The holy
ghost in scripture is signefied by these. iij. names reherced
in this psalme. Saynt Doule remembryng the dyuerse
gyftes or dedes of the holy ghost sayth. **H**ec oia opera
tur vnus atq; idē spūs. One spyrte wout charge
doth all. I praye the prophete reherfyng dyuers names of
the holy ghost sayth. **S**piritu sapientie & intelle
ctus spm̄ 2siliij & fortitudinis / spm̄ scientie et
pietatis ac spm̄ timoris dñi. The spirite of wyf
dome & vnderstonnyng the spyrte of counseyle & strength
the spyrte of cunnyng and pyte / & the spyrte of the feare
of god / he meneth not soo many dyuers spyrtes / but one
called by soo many names for the dyuerse of his actes.
But for so moche as shall be conuenient for our purpose
at this season / we rede in the holy gospelles the she wyng
of the holy ghost thyrle in thre dyuers symplytudes. **O**nes
the holy ghost came downe in & lykenes of a doue when
criste was baptyzed as it appereth in the gospel of Luke
Et descendit. s. corporali specie sicut colūba
in eum. Also after cristes resurreccyon was gyuen in &
lykenes of a byrth to the dyscyples of Ihesu as in & gospel
of Iohn. **E**t insufflauit in eos dicens accipite

Spūs sctūs enī remittit s̄c̄a pecc̄a remittit
eis. Thyrde When after crystes ascencion the holy ghoſt
appeared to the apostles gadyed all togyder in the lykenes
of fyre as is ſc̄rybed in the goſpell of Luke. **Apparue-**
rūt illis diſp̄dite lingue tanq̄ ignis ſedit q̄
ſupra ſingulos eorū ſpūs ſctūs. whiche the dy-
uers apperuynges ſygnifye the dyuers gr̄tes of the holy
ghoſt gyven to the dyuers ſtates or kyndes of people that
is to ſaye fyrſt to them whiche be enſauntres at theſe bap-
tyſme. Seconde to penitentes. And thyrde to them that
be perſyte. fyrſt to our baptyſme We be dyrected a ſet in
a new lyfe the lyfe of innocency whiche is ſygnifyed by
the dove apperuyng ouer cryſte at his baptyſme. Saynt
Doule exhorteth all ſuche ſayenge. **Nouitate vite**
ambulent. That they walke in a new lyfe a cryſt ſayth
Et ſūt ſimiles ſicut columbe. ſchely in ma-
ner as doves. The pphete remembryng this operacyon
of the holy ghoſt ſayth. **Et ſpiritu rectū innotā in**
viscerib⁹ meis. Blesſyd lord graūt me þ holy ghoſt
to ſet me in a new lyfe the lyfe of innocency. The other ope-
racion is accordyng for them þ be penitent whiche as we
ſayd was gyven to þ apostles vnder þ lykenes of a bryeth
we ſe by experience a mānes bryethyng whā it toucheth
any thinge þ is colde as yron or glaſſe anon it is reſolued
in to wete dropes of water whiche thyng may be ofte
tymes perceued in a penitent ſyner. Synnes make þ hete
of charyte to waxe colde/as our ſauyout ſayth. **Tibi ha-**
bū dabit inq̄tas refrigeret charitas. where
synne is haboundant charite waxeth colde when þ ſynner
is pyched in his conſcience by the holy ghoſt remembryng

that on y^e nacyon of his synnes anone yf he be beryng
tent tere^s shall trekel do wne from his eyeⁿ. Whiche is a
grette token the holy ghoost is present with that synner.
As scripture sayth. **H**abit spūs eius et fluent
aⁿque. On this wyse cryste our sauour looked vpon Pe-
ter after he had denyed hym with a gracious countenance
or b^rethe of his holy spyrte & forth with he fell on a we-
pyng. As in the gospell of Iohn. **C**ōuersus dñs re-
spexit petrum & egressus foras flevit amare
Our sauour turned backe & looked vpon Peter & incoⁿ-
tent Peter went out & wepte b^ytterly. Synne despleth
the soule & turneth the face of god a way from it. But this
gyfte of the holy ghoost penaunce wth wepyng tere^s was-
theth the soule maketh it holy & causeth almyghty god to
loke agayne vpon it wth his merciful countenance. Therfore
our pphete sayth. **N**e prouicias me a facie tua &
spū scī tuū ne auferas a me. Blessed lord cast
me not out of thy syght/take not thy holy spyrte from me/
gyue me grace to knowe my synnes/to confesse them & to
do penaunce with wepyng tere^s/techyng all synners be
slyly to praye almyghty god/yf at any season by our owne
neglygence we offende his goodnes/nor wth standyng be
bouchesaue not to cast vs a way fro his syght but agayne
loke on vs/gyue vs grace to wepe for our offences wther-
by our soules may be made holy. And yf it shal please hym
thus to loke on vs/our synnes shall be vthterly done a way
& by our wepyng the punishment for y^e same. O moost
meke Jhu what caused y^e to loke so mercifully vpon Peter
he was bapty^sed before/had the spyrte of cōtynuaunce in
bertue y^e gauest hym example al waye to lyue ryght wyse-
ly he al waye behelde thyn holy conuersaⁿ on berde thys

holy speche thus saith the thyng that he saide thus was
first at the first guaracion he be the boye of the fader
for eue then arte my sone. And for all this he denyed the
where as before thou gaue hym the keyngs the whiche he
sholde so do. O blessed lorde where myght have ben the
whiche more in thynges. Good Ihesu we beseeche the lorde
hpon vs whiche hymers in the maner whiche neuer
yet denyed the neyther had soo grete knowlege and helpe
to lyeue well as he had. If the synne of Peter moued the
to mercy and forgyuenes blessed lorde we be synners al-
so thou arte no les as myche & mercyfull as euer thou were
before and we be turned to the askyng forgyuenes / yf
thou vnderstanded loke soo mercyfully and forgaue Peter
we beseeche the denye not to forgyue vs whiche aske for-
gyuenes in a flakly. **De precias nos a facie tua**
& spiritum sanctum tuum ne auferas a nobis
Blessed lorde put vs not out of thy syght take not thy holy
spyrte awaye from vs / graunte that we may wepe for
our synnes. ¶ The thyrd operacyon of the holy ghoost is
moche more stronger than any of the other wherby they
whiche be persyte be made stedfaste in all vertue with-
out any waueryng / it was gyuen to the apostles of cryst
in the tokens of fyre. And o euer this gyfte of the holy
ghoost was gyuen vnto them they were not stedfaste in
the fayth they were ferefull & waueryng in theyr myn-
des / whiche was well perceyued by Peter that offered
hymselfe to dye for his maysters sake not withstandinge
amonge after denyed hym vnto a woman but as soone as
they were endued with this gyfte of the holy ghoost all
the worldy banntes were bitterly despyed amonge them
they fered no man. **O audentes ibant a spectu**
consulti quonia signi habiti sunt pro nomine

Iesu contumeliā pati. For they were Joyfull to
scape from theyr Jugementes because they shold suffer
shame & deeth for the name of Ihesu. Our prophete ther-
fore in this place nameth the holy ghoost the thyrde tyme
sayenge. **Et spiritu principali confirma me.**

Lord make me stedfast in sayth and charyte by the grace
of the holy ghoost that neuer after I fall agayne to synne.
But we haue leste out the fyrst parte of this verse. That
is. After our sauour Ihesu cryste whiche our prophete
calleth ofte tymes salutare ascended in to heuen and accord-
ynge as he promysed shold sende do wne the holy ghoost
as we sayd in the synphlytude of syre they were very sad
and sorry for theyr maysters departynge Ihesu but anon
as they had receyued that meruaylous comforte of the ho-
ly ghoost grete gladnes came in to them vnable to be tolde
soo that all the people stondynge berthought theym to be
drunken of swete wyne. Therefore our prophete calleth
that comforte sente do wne from our lord Ihesu cryste.

Leticiam salutaris. A gladnes of our sauour.
For whan a messenger byngeth a gladful message from
ony body/it may be called a comforte bothe of hym that
sendeth the message and of hym that byngeth it. Soo
this gladnes sente from y fader of heuen by his sone Ihe-
su cryste is called a gladnes or comforte of theym bothe.
Therefore Dauid saythe vnto almyghty god the fader.

**Redde mihi leticiam salutaris tui et spū
principali confirma me.** Lord geue agayne to me
the gladnes of thy sone Ihesu cryste our sauour whiche
I losse by my synfull lyfe/and strengthe me with the ho-
ly ghoost that I neuer fall agayne to synne. ¶ Wherunto
we haue spoken of the petcyon wherein is asked the ho-
ly ghoost by thre dyuers names/ fyrste our prophete calleth

hym (second recto) after that (second verso) and thyne
(third principal) the cause why we have declared af-
ter our maner and because no man may receyue the holy
ghost but wherby a cleane herte no man can be cleane in herte
but yf his synnes be bitterly done awayne. Synnes can
not be cleane done awayne yf almyghty god turne not a-
wayne his face fro them therefore our prophete asked me-
chely these. *iii. as. iii.* meanes wherby he myght obtayne
his synable intent whiche is the gyfte of the holy ghost
for his confirmacyon and perseuerance in good lyfe.

In this seconde parte our prophete sheweth the
cause why he desired the holy ghost for his pey-
nyng. Whiche was to the intent he myght profyte his ney-
ghbour. ¶ It is very good and acceptable to god whan
one persone seynge an other erre & doo euill wyll mechely
with good & mete wordes gyue hym warnynge to leue
his wychednes & byynge hym agayne into yf right waye
wherby he may come to god. Saynt James sayth he that
soo dooth deserueth a grete rewarde whiche is the pro-
myse of saluacyon & doyng awayne of his owne synnes
These be his wordes. *Qui conuerti fecerit pec-
tatores ab errore vie sue: saluabit animam eius
a morte et operit multitudinem peccatorum.* Who so
euer causeth a synner to leue his synfull lyfe shal both saue
his owne soule from dampnacyon & his synne to be done
awayne whiche wordes are not onely to be vnderstonde
by them y haue auctorite to rebuke synne but also of all cry-
sten people for euery plone in maner hath charge of other
thus whan one seeth an other doo euill he ought to gyue
hym warnynge charitably of his so doyng & pauenture

in such manner we shoulde doo more good & wyne more
soules to god than by open rebukinge & truly our doyngs
is but final yf we may not after þ knowlege of our othere
erroures done before gyue other warnyng to amende
theyr lyfe whan they doo amysse / not withstanding an
ordre must be kepte in this mater / it is not lawfull for eu
ry man to teche at his pleasure / for he that shall gyue in
struccyon to other must first knowe bothe the waye of
well doyng and euyl / elles he shall soone byng be bly
det out of þ ryght way. Our sayour sayth. **S**i cerus
ecco ducatū prestet ambo in foue ain cadunt
If one blynde lede another bothe fall in to the dyche. To
take the offyce of a doctoure or teacher of goddes lawes is
no small charge / it is a grete Jeopardy / wherein I my selfe
remembryng the same am ofte aferde / for many tymes I
thynke on saynt Poules sayenge. **N**e michi si non
euangelizauero. If I teche not the lawes of god vnto
the people I shall be dampned. I fere me yf we hyde
that gyfte of god yf we gyue not a good counte of that ta
lent lest it shall be sayd to vs at the dreadfull daye of Ju
gement as it is wyrtten in the gosbell. **Q**uare nō he
disti pecuniā meā ad mensā. Why gaue thou not
to me a true and Iuste counte of my money / that is to saye
of the lernynge whiche I gaue vnto the wherwith thou
shoulde haue taught the people my lawes. Also yf we te
che & by it prosyte the heretys yet is grete peryll lest whan
ony prayse is gyuen to vs for our lernynge we be not sye
ken with pryde or bayne glorie whan we knowe our
selfe praysed. The myserable corrupcyon of our nature is
soo caduke that whan we doo any thyng neuer so good
prayse worthy it is meruayle yf we offende not in vayne

glorie. But of a trauerser the opye be hadde in our te-
ching of othe as the sayd before every man accordyng
to his leuynge and habyte that is to saye yf he be the
study for the amandement of our othe hys purge out
o the foules be about as moche as the may to lerne the
wyldome of our lord and by our hely prayer aske of god
the clennes of our herte. With the grace of the holy ghoost
wherby the may opye out o the steppes in the waye of
god not for the bayne prayse of the worlde but onely to
brynge them whiche are in to the ryght waye that they
may by our luynges & doctrine be touned to that blessed
hether whiche doyng shall be to the honoure of god and
profyte to our neighbour to this purpose it foloweth.

Docebo iniquos vias tuas et impij ad te
conuerterunt. As he myghte saye. Blessed lord be yf
thou take not vpon my synnes but do alway my wycked
nes create in me a new herte & endue me with the gyfte
of y holy ghoost. I shall teche them that erre brynge them
in to thy wayes and they shall be turned to worshippe the.
Truly the prophete after his grete offence kepte this sayd
opye. As yet Ioule also after his grete persecucion of
cristen churche made clene & inspired with the holy ghoost
taught openly to all people the ryght waye to come vnto
heuen / made open to all wycked creatures the wayes of
almighty god. Cyste our sayour gwerth to all war-
nynges to do sayng. **S**i peccauerit in te frater
tuus corripe eum. If thy neighbour or broder offen-
de the correcte hym charitably. Therefore let euerychone
of vs aske of almighty god a clene herte & the holy ghoost
to content the may teche wycked people the wayes of
saluacion that they may the sooner tounne to hym by our
doctrine. But why make we noo mencyon of the other

the two gyftes or receyvinges of the holy ghoſt truly let the
ſholde breke the due orde of them reherſed. For the pro-
phete asketh the dyuers gyftes of the holy ghoſt and re-
herſeth the cauſes why one after another. The hene ſpo-
ken of the fyrſt named ſpiritus rectus which as we ſayd
is gyuen to every perſone in the tyme of theſe baptiſme.
Now ſhall we ſee the we of the other two & bothe by them-
ſelſe. ¶ The ſeconde gyfte of the holy ghoſt called the hy-
pocrite of penaunce which maketh holy all true penitentes
was ſet in the ſeconde place the reaſon why ſolely with
now in this ſeconde parte. The abhominable corrup-
cyon of ſynne in many places of ſcripture is compared to
corrupte blode. It is ſayd vnto all ſynners. **Manus**
veſtre plene ſunt ſanguine. your handes be re-
plete with corrupte blode/to ſaye our werkes be ſynfull
perauenture the moſt corrupcyon of blode is cauſed by
carnall concupſcence. Therefore ſaynt Poule ſayth. **Car-**
ro & ſanguis regnū dei nō poſſidebūt. fleſhe
and blode ſhall not haue the kyngdome of heuen in poſ-
ſeſſyon/as moche to ſaye/they that be corrupte by bodily
or fleſhely deſyre ſhall neuer come to heuen without a
mendment. ¶ Lyke as a langage ſpoken hath his be-
gynnyng of the tonge and is comynly called the tonge
as we ſaye our moders tonge. And comynly it is ſayd he
ſpeketh in many tonges which can ſpeke many langui-
ges. So lyke wyſe ſynne which is cheſely cauſed of blo-
de is called blode & many ſynnes many bloddes. For this
cauſe in tholde laſte blode of beſtes was ſhedde for deu-
ſyng of ſynnes wherby almyghty god myght be the ri-
ther pleaſed apent & ſylthynes of ſynne ſaynt Poule ſayth
Oīa in ſanguine mūdabant & ſine ſanguine
nō ſit remiſſio. All ſynnes were made cleane by clea-

flow of blode without it was not really but double
the fusion of that blode of the owne strenght and vertue
myght neuer purge synne the bloddy corruption coude not
be expelled fro our soules by it accordinge as saynt Doule
sayth. *Impossibile est sanguine hircor & tau-
ror auferri peccata.* It is impossible synnes to be done
awaye by the fusion of goates blode or bulles/ not woun-
dyng & the purg of blode figured the fusion of y moost
precious blode of cryste Ihesu vpon a crosse plentifully
for all synners/ wherby satisfaccyon was made to god the
fader for y synnes of all people/ whiche receyue the vertue
of this precious blode by y sacramentes of crystes chyche
& by it made ryght wyle/ percase a synful wretche cometh
to a preest the wethall his synnes/ shedeth out fro his brest
corrupt blode of synne in maner as y throte of a beest were
cut or a splithy woude lauced w a launce/ afterwarde the sa-
crament of penance is mynystrid to hym by his ghostly fa-
der wherwith by y vertue of crystes precious blode he is
made clene fro synne/ & than becomyng Justified/ he came to
his ghostly fader as a synfull persone/ but by the vertue of
this sacrament of penance he gooth awaye fro hym ryght
wyle/ not by his owne ryght wyles/ but by the ryght-
wyles of cryste Ihesu whiche ryght wylly redeemed vs w
his precious blode as saynt John sayth in thapocalypse/ &
saynt Doule the weth. *Factus est nobis iusticia.*
Therefore the synners have grete cause to magnify & prayse
the ryght wyles of Ihesu cryste wherby he maketh vs of
bryght wyle to be right wyle & by y vertue of his precious
blode deliuered fro thadomynacion of synne for y whiche
cause y pphete asked before y spirite of penance y y bloddy
spottes of synne myght be done awaye by it to thentent he
myght the more euergladly y ryght wyles of god saynge

Libera me de sanguinibus deus salutis
mee et exultabit lingua mea iusticiam tuam.
Blessyd lord deliver me fro the corrupcion of synne and
my tongue shall Joye eternally thy right wysdomes. ¶ The
thyrde spirite or gyfte of the holy ghoost that he asked was
the spyrite of confirmacyon or makynge stedfaste in be-
lieve/ whiche was given to the apostles at the daye of pen-
thecoste in the lykenes of fyve tonges. After the recep-
tyng of it they were so constant and stedfaste in the love
of god that excepte hym they served no man / they testifed
ouer all the name of Ihesu without drede / they kepte to-
gyder the vnstedfast people by theyr holy wordes the
wynge ouer all the name of cryste Ihesu to the laude and
praise of almyghty god. A meruaylous thyng that they
beyng so rude neyther taught by Plato nor aristotle or
any other phylosopher but gete theyr luyng by hyspyng-
ge sholde so meruaylously dyspute and speke wiche magni-
fyce of cryste before so wysse / so grete and prudent men
of this worlde / in so moche they playnly conuynced and
entreated theym at theyr pleasure / but blessyd lord thy
wysdome gaue them that grace / thou gauest them theyr
tonges / thou opened theyr lippes whiche of thy goodnes
made enchautes to speke in laude of thy magnifyce.
Thy prophete I saie at suche tyme as he durste not take
vpon hym to speke thy holy wordes sayd. **U**t pollu-
tus labiis ego sum et in medio populi pollu-
ta labia habentis ego habito. Blessyd lord my
lippes be polluted and I am abydyng amonges the peo-
ple whiche in lyke maner be vncleane. One of thyn aun-
gelle came vnto hym touched his mouth / made cleane his
lippes / and soth wiche he was made very bolde and spe-

Woe by infirmitie to doo thy commandment in expre-
fuge unto the people thy lawe of mouth. And the while our
prophete prayeth that his lippes may be made cleane and
hymselfe steadfaste and constant in vertue by the grace
of the holy ghoost to the intent he might worship the we
thy laudes he sayth. **O**ne labia mea aperies et
os meū annuntiabit laudem tuā. Good lorde
open my lippes make them cleane & my mouth shal the we
ouer all thy prayse or laude. Let vs folow the this prophete
to praye & beseeche almyghty god that first he make vs
able and worthy to receyue the holy ghoost graunt vs his
grace to lyue rightfully / also to admonyshe accordyng
as we be called in degree our neyghbours unto penance
wherby our selfe may be made holy and deliuered cleane
from synne to prayse and exalte the right wysenes of god
and laste that we may haue the thyrd gyste of the holy
ghoost whiche is to be made steadfaste and constant with
cleane lippes to the we ouer all þ laudes of almyghty god.
In this thyrd parte our prophete the weeth no thinge
so acceptable to god whiche he may geue to hym in recom-
pence of his synnes as is this that he hath spoken of now
before. The maner of Jewes was in þ olde lawe when
ony of them had broken the comāndement of god for ma-
kyng amēdes to holowe a certayne parte of a beest or
elles the hole after as the gretenes of the synne requyred
Moses taught the vniuersed people by suche bodily sa-
crifices whiche was to them as a shadowe or figure of
the true sacrifice to come that was spelle signified by
them. The sleage of those bruite beestes after Moses
entent figured the deeth of our sayour cryste Ihesu and
euer he beseechd hymselfe to cause the people bylene it by
those tokens. For as the vnrasonable beest was slayne
min.iiij.

for cleansing of synnes: & the blode of it shedde upon the
a water / so cryste Ihesu the lambe budyfled / moost inno-
cent beest was put to deeth upon a crosse and all his blode
shedde for the remysyon of synners. The people of Ista-
hell synned and were worthy to dye for it / those bryte
beestes dyd none euyl & yet were put to deeth for the man-
dement of theyr synnes. Lyke wyse our sauour cryste all
though he was moost innocent / moost pure / neuer offen-
ded in any condycyon / not withstandinge he suffered deeth
moost pacyently for our offences. The sleynge of beestes
whiche was bled in tholde laue for theyr sacrifice dyd
not please god very well of themselves / as he the wed in an
other place in maner reprovynge the saynge. **Quon-
dam ducabo carnes tauroz aut sanguine hir-
corz potabo.** Shall I ete & fleshe of bulles or drinke &
blode of goates / as who sayth it is not my pleasure so to do
C If almyghty god myght be peased or caused to the we-
mercy by none other remedy but by the oblacyon of bryte
beestes / poore men were than in myserable condycyon &
waited power to make suche oblacyon / yf they myght not
be other wyse forgiven but soo dye in theyr synne / but al-
myghty god hath ordeyned more even lawes whiche be-
comen both to poore & ryche / he despyeth none other sacre-
fyce but suche as & poore may do as soone as & ryche / per-
auenture more soone / for almyghty god taketh more hede
to & good entent of & mynde than to the gretnes or balure
of & gyfte / whiche thyng is the wed in & gospell of Ma-
ke / where is expessed & when Ihu perceyued & behelde
the ryche folkes offere many grete gyftes in to the treasour-
hous amonge all he espied a poore wydo we whiche gave
only .ii. myles & sayd that poore woman offred moost of
all not regardynge the gretnes of & gyfte / but only as we

sayd the good mynde & intent of þe doer: wherby we may
well perceyue þe heth acceptable sacrifice to god depedeth
not by þe valure of þe gyfte but by the good mynde & intent
of þe doer: also þe is not well pleased wth suche maner sa-
crifice of sholde laide allthough it were done by a. 99.
besides therfore our prophete sayth. **Q**uasi volumines
sacrificiū dedisse utiq; holocaust; nō delecta-
beris. Sacrificiū was called a parte of the beast offered
a holocaustū the hole oblation of it: y^th the hole was not
delectable to god in sacrifice the parte was moche lesse ac-
ceptable. Our prophete here remembreth an other maner
sacrifice whiche is moost acceptable to god: & it is named
þe very penaunce of mānes soule. A questyon may be asked/
What offence comitted the unreasonable beast þe his blode
sholde be shedde: What offended the bull goate or lambe to
suffre deeth: truly no thynge: therfore no iuste cause or rea-
son can be shewyd why they sholde dye. But the synfull
creature whiche so greuously hath displeased god his ma-
ker solo wyngre his owne sensuall & vnlawfull voluptye
openit the wyll of our lord of very ryght ought to suffre as
moche dyspleasure & payne as he had pleasure before in þe
sensuall and unryght wyll appetyte of his body. Chan-
shall he make a due and iuste recompence for his synnes.
That penitent spyrte is the sacrifice wherby almygh-
ty god is chesely pleased and moued to shewe mercy. It
foloweth. **S**acrificiū deo spiritus cōtribu-
latus. The sorowfull and penitent soule is chesē sacre-
fice to god for purgynge of synnes. Our sayour crylls
thesū sheweth in the gospell of Luke. Two men en-
tered in to the temple to pray: one of them a pharyse the
other a publicane. Amonge the Jewes pharyseis sheweth

outward in theyr luyng a more holy lyf & conuersacion
than other byde they excercysed holy werkes in the sight
of people the publicanes contrary wyse gaue hede & con-
uerped themselfe in worldly and concupiscent besynes with all
maner byces. As they were prayenge in the temple first
the pharise lauded god of his holy conuersacion/prayed
hymselfe/remembryng his merites in maner to the dys-
praise of all other thought none able to be copared to hym
sayd. I am sette vnyke to other in my luyng & comyte
these and adultery as dooth this publicane. I lyue chaste
I faste & wyse in the weke & absteyne from all other byces
I gyue tythes of all my goodes. Thus proudly & pharise
boasted & prayed hymselfe in his vertue. The publicane
contrary wyse callenge to mynde the multitude of his syn-
nes & mekely remembryng the holynes of the temple & he
was in bothe for fere & reuerence stode aserre shamed in
hymselfe for the fylthynges of his synnes durst not lyfte up
his eyes to heuen but with a grete inward sorow he knoc-
ked vpon his breste knowleged hymselfe a greuous syn-
ner humbly askyng the mercy of god and sayd. **Deus**
propitius esto michi peccatori. Blessed lord be
merciful to me a synner the penance & contricion of his
herte was so grete wherby he gaue so acceptable sacre-
fyce to almyghty god that by it he was cleane forgiven &
the pharise reiecte. Take hede how acceptable sacrefyce
to almyghty god is a sorowfull & contrite herte for synne
It was not Achab sonntyme kynge of Iherusalem redemp-
ed and forgiven by suche maner sacrefyce after his grete and
innumerable offences. It is wyten that he luyd moost
wyckedly by hyng the comendement of god more than
all kynges of Iherusalem before hym he byde sacrefyce vnto
the false god Baal and favoured the prestes of his lawe

chaſed a ſhewe & beloyed the prophetes of god not with-
ſtandynge the many ſynne of his goodnes ſholde the
ſynne hym by the ſynne many members & ſtrange tokens
ſhall cauſe that no reyne ſell on the erth by the ſpace of
the yere & the monethes to torment Achab the kyng
ſholde knowe almyghty god was of content with hym
Alſo another tyme in the ſight of all the people he gaue
ſo grete helpe to his prophete Helye that at his deſyre &
callynge ſonne came do ſonne from heuen whiche columed
and burnt the ſonne theſe preſent ſacrifice. Further-
more after the longe contynuaunce without reyne / When
Achab was troubled by the peteyon of the ſayd prophete
Helye water came do ſonne from heuen plentifully. What
greater ſholde not amende hymſelfe by theſe wonder-
full tokens but Achab was neuer the better / continued
ſtill in his malice / not withſtandynge our lord god of
his gentylnes proued him agayne by other meanes / When
Benadab kyng of aſſyre came to ſubdue Achab with
a grete hoſt of people almyghty god ſholde not ſuffice
hym to be betrayed of his aduerſarye / but promyſed he
ſholde haue the victory. In other tyme 4 yere after when
the ſame Benadab had recovered his ſtrength came bp-
on hym aſſyre in batayle wherof almyghty god gaue
hym mony on by his prophete and promyſed he ſholde
haue the victory. Furthermore when he wold not amend
de hymſelfe but rather was more and more in ſo mo-
che he cauſed the right wyſe man Jhaboth to be ſlayne &
by gyle gate his pryncer. Then almyghty god threite
hym ſayenge. **S**e demerſurū omne poſteritate
ipſius et interfectorū de achab in ingentem
ad partem. He ſholde put do ſonne all his poſterite and
ſlee all that came of hym not leue ſcante a dogge. Achab

herynge this was anone compuncte & sorowd his my-
lyuyng: he cutte and rente his clothes: wente in harte
nerte his body: fasted daye nyghtly in sacke cloth and be-
de do wone his heed. Our blessed lord seynge his grete pe-
naunce & mekenes was moued with pyte sayd vnto his
pyphete Helye. **Q**uone vidisti humiliatu achab
corā me: & q? humiliatus est mei causa: non
inducā malū in diebus eius. **H**erest thou not the
mekenes of Achab: perceyuest thou not how he hath me-
ked hymselfe before me: and bytraule of his so doyng for
my cause. **I** Wyl not shewe vengeance in his dayes.
O mercyfull lorde why dydest thou so: why dydest thou re-
strayne from Ier: why shewdest thou not vengeance vpon
that moost vngentyl creature: Truly for in hym was a
sorowfull and contryte soule: whiche is the chiefe sacrifice
wherby thou arte caused to shewe mercy. **S**acrificiū
deū spiritus cōtribulatus / cor contritum et
humiliatum deus non despiciēs. **T**he sorow-
full and penytent soule is chiefe sacrifice to god: and ble-
syd lorde thou shalt not despyse a contryte herte: who so
euer ordereth hymselfe on this maner that by his in woe-
de sorow we may haue a contryte herte: he is able and mete
vnto the hygh buydyng in the heuently cyte whose wal-
les be not per synnyshed. **A** grete nombre of stones is wan-
tyng: wherwith they sholde be performed and accom-
plyshed: for the ruyne of aungelles whiche fell do wone
from that cyte must be repaired and reueled by takyn-
ge vp of men and women lyke as by quyk stones. **N**o
we se in maner whan stones be assumpte for the reed-
spenge of cyters or tounes with other. But it is accordyn

he that is in such a noble buildinge nor shoulde be taken
by but of that it be prepared as it shoulde be and made
more before. For in that heavenly palays may no stone be
pulled nor shapen or made square. It must be made fyne
and perfect here in earth before left at the byrnyng by the
deetyr it be not able there to abyde and locate do lye in in
the beyr of dragon of helle. The heavenly archyter blyth
many and byuers manners in shapynge or fourynge of
stones meet for those walles. Whereunto some be her-
de and then he muste entreate hardely. ¶ The the word
before of Achab moche shall ye here of Danalles whi-
che was a kynge of Tyrus he folowed moche Achab in
his byrnyng. This Danalles ordeyned and set any doyl
within the holy place of the temple he sette by altars
of wood and wythes/charmes and byuers other by-
synacions. Wherwith almyghty god was very moche
bypleased and gaue hym warnynge by his prophetes
for to amende hymselfe. But he of pryde and obduracye
set but a spell by theyr thretenynges/after the maner of
a wycked persone whan he is overthowen in synne he
despyred them. Almyghty god synged Danalles wolde
not be made meete/neither wolde not be entreated by
fayre and crymeanes (as his desyre was) bled a more
sharpe waye to hym. Caused the babylones with grete
powere for to make batayle and haue the byctorye/that
dore they lode hym fast bounde in chaynes of yron in
to babylone and there was sette in pryson and at the last
remembered his byndenes done ayenst almyghty god
wherefore he wepte and sorowed sore muche ashyng
for greeffe. Our myghty lorde of his grete goodnes
amercyeth graciously his peccator. Thus at the laste
albeit it was very hard to byngge hym to passe he was

made a metel pely stone vnto the heuently buyldynge by
very contricion. Mary magdalene was made more ca-
sely brought to frame than he / whiche by noo chastynges
or sharpe punishmentes but onely for very love of ovr
sayour Crysste was drawen vnto contricion. ¶ Thus
as we haue reherced almyghty god the hyyhe archy-
plest many dyuers meanes to shape a square by stones
here in the erth / in his chyche myllytaunt / he of his good-
nes wolde every man and woman shoulde be quyte ser-
uies made redy for that heuently buyldynge / his wyll is
every creature to be saued as saynt poule sayth. ¶ Therefor
our prophete Dauid whiche was so habondauntly bore
With the fyre of charyte / for fyre is nedefull to sacrefyce / he
fyred not onely this acceptable sacrefyce of a contrite soule
for hymselfe / but also for the helth of all other / he sought
not onely his owne profyte / but also the profyte of his ney-
ghbour & thonour of god / wherfore he sayd. **Benigne**
fac dñe in bona voluntate tua syon: vt edifi-
centur muri iherusalem.

¶ Hitherto what soeuer the prophete hath done was
for one of these causes / eyther it longed to his owne soules
helth / to the profyte of his neyghboure / or to the laude of
god. fyrst for his neyghboure in his prayer he desired spi-
ritu rectu / for hymselfe spiritum sanctum / for the honour of
god spiritum principale. Also his desire was to be endued
With the holy ghoost bycause he myght teche other that
erre the ryght waye to heuen / whiche concerneth his ney-
ghbour / for hymselfe he asked to be cleane deliuered from
the corrupte blodes of synne / and laste for almyghty god
his petycon was eue to laude and prayse hym. & further
more he studyed helpe to gyue vnto almyghty god the

refect of a small gyfte and contryte herte for hym
selfe he desired the same to be performed in other for to
quell the thurst of heavenly Iherusalem that is for his
neighbour. And now last be the word all that to be done
in the laude and prayse of almyghty god / speaking thus
by myght. **¶** Tunc acceptabis sacrificia iusticie
oblaciones et holocausta tunc imponent super
altare tuum vitulos. Like as he might saye when
that heavenly cite of the chyrche triumphant is buylded
and perfectly synghed than blessed lorde shall be all hole
laude and prayse to the of all thy cytyzens. **¶** What soo
euer sacrifice was done in the olde lawe signefyed the
maner of sacrifice in the newe lawe of grace. The sacre
fyce done in this newe lawe betokened the very trouth
in the eternall lawe of very Joye and glory. Amonge the
Iewes in tholde lawe were certayne oblacyons and sa
crifices whiche be now bitterly fordone they be no more
pleasenge to almyghty god. There be also in this newe
lawe certayne sacrifices and oblacyons as we haue shew
ed but they shall not ever endure. For in heuen may be
noo soule troubled neyther contrycyon of herte. As saynt
Iohn sayth in the appocalypse. **¶** Also we can not be so
clene and pure in this lyfe to make oblacyon as we sholde
be. Alow hys herte we be spredde with the dust of synne
for all be synners yf we save contraye no trouth is in vs
But at our comynge and translacyon in to heavenly Ihe
rusalem we shall be made so constaunte and stedfast by
grace that neuer after we shall synne deadly nor venially
Therefore our prophete sayth. **¶** Tunc acceptabis sa
crificia iusticie oblaciones et holocausta tunc
imponent super altare tuum vitulos. Blessed

loyde than thou shalt accepte our sacrifice of righte-
 nes/ at that tyme our oblacions & sacrifices shall be plea-
 sant vnto the/ for why they shall be cleane and pure with-
 out spotte of synne. Than shall all thy beloved peo-
 ple make acceptable sacrifice not of fleshe as golden
 calves as was in the olde lawe/ but of our lastyng pray-
 ynges and laudes/ as the prophete Oser remembreth/
 We shall without ende gyue thankynges immortall vnto
 the in eternall glorie/ where vnto thou byngest by
 the merites of thy sone Ihesu cryste that suffered pynne
 for all synners vpon a crosse. Amen.



How as moche as this psalme is longer than we may
 at this season conveniently asseple or expowne.
 Therefore we shall this daye declare to you one parte of
 it & reserue the other vnto sondaye nexte comynge. This
 parte that we shall expowne this daye is deuuyded into
 thre. fyrste the prophete maketh his petycon and besee-
 ceth mekely to be herde of almyghty god. Seconde he
 sheweth openly his owne wretchednes. And laste he re-
 membreth hymselfe what he may doo and how moche
 to obteyne mercy & grace/ whiche thre memberes I now
 as in the persone of vs all shall treate and speke of. And ye
 shall dyligently geue audience & here it in mynde.



Prayer full laber of heuenly prayn may be
gotten here. The first crye our blisful lord
whiche thou knite do lone from heuen to
to this worlde to the entent he shoulde teche
and instructe wyched synners the way
of trouthe. Amonges all he taught us that
prayer is ych necessarye to eury creature / and promysed
vs we instantly aske any thyng lawfull and necessarye
for vs it shoulde be granted by our prayer. These be his
wordes. *Petite et accipietis / querite et inue-*
nietis / pulsate et apparetur vobis. And
ye shall have seke and ye shall fynde / knocke and the gate
shall be opened to you. O my lord this thyng onely lone
promysed / also we doubt not / we knowe righte well
his promysse is true / why for he is bothe true and also it
selfe trouthe. Besyde this he is so entyrelly beloued of the
for thou sayd of hym. *Hic est filius meus dilec-*
tus in quo michi bene complacui. This is my
welbeloued sone in whome I haue moche pleasure / thou
gave in commaundement whiche foloweth sayenge.
Eplum audite. Gyue hede vnto his doctryne / gy-
ue audyence vnto hym. O my lord god my maker / by
cause that he made vs this good and true promysse I ha-
ue hery ferme confydence and truste boldly for to aske
thyn infinite mercy. For syth that he is thyne onely sone
moost dearely beloued and sente do lone of thy charyte in
to this worlde for to teche that shoulde be moost profyta-
ble for vs to doo / also he knowe we well what thyng was
necessarye & conuenient & what was not for vs. More
ouer it was impossible for hym to begyle or lye any thyng
ge but trouthe. How and why shall I lere / for what cause

shall I not trust þ thy goodnes shall helpe me: What faine
I aske necessary for me in my prayer. For yf thy frend myght
haue ben begyled for lacke of wysdom: or had ben enuyl
wylled & wolde haue deceyued vs than peraventure we
myght haue some mystrust: but in hym was al wysdom
and prouydence: he is the profoudyte of thy inestimable
wysdom: so that he knewe what was profitable for vs
& what was acceptable to the. He was alway wyllynge
& studious to geue vs instructyon & lernynge: he dyed for
our sakes: Whiche is the grettest token of good wyll that
may be. **Maiore. n. charitate nemo habet q̃**
vt aiam suā q̃s ponat p̃ amicis suis. The gre-
test charyte & loue that may be sheweb is one frende wyl-
lynge to suffer deeth for an other: he of his oʷn good wyll
was nayled vpon a crosse: and soo for our offences suffered
that moost shamefull deeth: Wherby we may knowe very
ly þ he was alwaye beniuolent & wyllynge to do for vs.
Therefore without doubte syth that he taught vs on this
wyse: we shall be herde yf we praye to the. But perauen-
ture our synnes & wyckednes þ we haue done shall with-
stande & turne a waye thy mercyfull face fro vs. O blessed
lord of a trouth: we ofte haue offended & grievously trespas-
sed agens thy cōmaundementes: but agayne it is trouth þ
thy welbeloued sone taught not onely thepm: Whiche be
ryght wyse to praye: but also synners. For vnto whom
longeth these wordes **Dimitte nobis debita nra**
Good lord forgive our synnes but vnto synners. True
it is he taught bothe good & euyl to praye. Therefore thou
mayst take thy pleasure: it is at thy choise whether thy
goodnes wyll punyssh & bitterly call a waye synners for
theyr offences & trespasses: or elles here theyr prayers & re-

to be heard and obeyed these things. It is to tell you
to the effect that the more you are in the charge
the more you are to be feared of. I am sure that
no man can be so bold as to say that he is
not worthy to be in the charge of the Lord
taken into his hand. It is to tell you that
and also to his hand in no way may be helped or con-
trived without great danger and trouble unto them that
loved the. I am sure that he who is in the charge
obeyed my prayer and came unto the goodness of
my prayer to the intent that I might be effectually here
in the charge. **O**mnine exaudi orationem meam
Lord be my prayer effectually. Then may I be my
prayer and prayer by the words of the angel and
of the goodness of the Lord be my prayer for me. I shall be con-
tent. I shall be well at ease and not worthy to be in the
and also more of the. The words of the voice spo-
ken by the mouth of the person that is so grieved or dys-
satisfied more effectually the better than it should
be told by any other man. Then help Doctor says. The
same says thus. The effect of the words spoken by a
man's own mouth hath a marvelous power and by
effect of strength so marvelous that I can not tell
what it should be called. Which he proved by the wor-
des of Elisha a certain orator that was cryed and
caused to flee unto the robes by his adversary called Do-
mesthenes an orator also there rode an orator unto
his soldiers made by the lord Domesthenes his adver-
sary they all pray for the same orator greatly by his re-
bunge he took up a great strength and said what if ye had
heard this my crack and cry Domesthenes spoken these

Worbes hymselfe as who sayth a mannes intent is more
be spoken by his owne mouth mouth more the better is
it were she word spoken by any other. Another example
At any season when it is the word to be of the beggers or
poore folkes that be payned and greued with hunger
colde hyenge in the streets of cyties or good to lones full
of sores. We here it when it is tolde and som what be mo-
ued in wardly with pyte and mercy but yf the wyl gve
hede and here out owne selfe the waylynges / cryenges
lamentable noyses þ they make. We shold be moche more
stirred to the we our pyte & mercy on them for no man els
can she we the grete of the leue or soze persone so well as
with so effectuall maner as he hymselfe. Than sayth the
myserable cryenge & waylynge of those that suffre bodely
paynes & wretchednes may so moche moue the hertes of
mortall creatures. I doubt not good lord but thou wold
the art all mercyfull must nedes be enclined to execute thy
mercy yf my pytefull crye & peticion may come vnto thy
eeres vnto thy presence. Therefore I Joyne this to my pe-
ticion. **Et clamor meus ad te veniat.** Good
lord here my prayer & peticion & graunt that the inwarde
intent of my prayer may come to thy mercyfull presence.
But besyde this yf thou wylte vouchesaue to do so moche
as loke to me warde with þ eyen of thy grace & mercy the
shall I trust more & more to obteyne myn askyng. For yf
thou bothe wyl vnderstode & knowe my wretchednes &
mickely take vp my myserable callyng & cryenge to the
also beholde þ pytefull state þ I stode in w thy grace & mer-
cy. I fere nothyng but I knowe well þ shalt she we thy
mercyfull dede vpo me / who can be so harde hearted when
he seeth a poore creature & heareth his pytefull & lamentable
waypyng & waylynges. I shold be so corupte mater

nen doth not so his face to pass by as I will not the face man
on upon y^e face of the creature. Our lord. Thus crast thy face
the word y^e a certayne man came do thus from Jerusalem
to Jerico & fell among theues whiche had he robbed and
wounded him wth many sore woundes & so left him halfe
quyche halfe dead & a certayne Samaritane cominge beside
moued to see the pyte came nigh unto hym & dyde binde
up his woundes. We be in lyke case by conuictioun of our soule
whiche hathen heuynly begynnyngs came do thus from
Jerusalem fro heuen in to this wretched body bounde &
subgette to all mutabylite signified by Jerico fell here
amonge thycked theues the deuylles they robbed & spoy
led it fro the garmentes of grace & wounded it wth many
griuous & dyuers woundes of synnes so leuynge it halfe
quyche halfe dead toke a way y^e lye of grace & lefte it onely
in the lye of nature therefore blestyd lord be thou to vs as a
samaritane behold v^ra w^e nigh & excrucie thy merciful
dede on vs wretched synners for y^e is y^e desyre & peticion
whiche we aske of the. **De auertas facie tua a**
me. Turne not y^e face of thy mercy & grace awaye from me
But for all this good lord I fere y^e after thou hast ben mer
cyful to me oncles I shall fall agayne amonge those theues
the deuylles by myn o^rlyne negligēce they shall spoye me
agayne the shall I be sette in those cōdicion thā I was
before thy onely sone the word & taught y^e Iohn in a wyse
hed & bndent spirite is ones v^ra then out fro a man he ne
uer resteth but walketh about by places y^e he dyet & with
out maye sure y^e is to saye by y^e heres of those places whi
che he dyet & without maye sure of w^{ch}oly & many to y^e plea
sures & whā he can there fynde no cōt^r / anone returneth to
the place whiche he came from because he shold be more
strange byn with fenn other fennes w^{ch} hym more w^{ch} then
than he w^{ch} they all be entred there than y^e man w^{ch} he is

Worse condition than he was before. Noble lord I am
With vs. We be deere With to what manner of these theues
these Wyched spirits be at any tyme by thy grace by a then
a Wye fro be. When a Wyle after they come agayne they
brynge more With them they also come to greter strength
to fight ayenst our Wyched & Wyeke soules. Alas good
lord what shall we do without thou helpe vs how shall
We resist & Withstande so grete a strange multitude of
they overcome vs We be in Worse condition than euer we
were before by cause of thy. We shall be made more feble to
Withstande them & also our Wodes our synes beynge crye-
wed shall be moche more greuous & last thy goodnes I pray
the agayne We haue offended by our unkyndnes shall be
the longer alpenate & turned a Wye fro vs & perauenture
What we haue nede to cal for helpe thou shalt not heere vs
by cause of our greuous offences therefore I as in the per-
sone of vs all adde to my petycon. **I**n quacūq; tri-
buloz inclina ad me aure tua. When soeuer
good lord I shall be troubled With these theues these de-
uyles. I beleche the endyne thyn eere vnto me & give me
grace to Withstande them. But yet moost good & mercy-
full lord I fere my selfe I stande in dred. I rede that a cer-
tayne Woma of chanaan came ferre fro her natural countre
to praye vnto thy sone for þ helth of her doughter saynge
to þ these wordes. **M**iserere mei dñe fili david
filia mea male a demonio verat. Lord the sone
of dauid haue mercy on me my doughter is sore troubled
& bered of a deuyll. I pray I cōsider þ labour þ this Woma
toke in her grete & ferre Journey. I cōsider her stryng-
nes her stronge mynde by cause she came out of her o Wne
countre. I cōsider þ petyful cause she came for as a very wo-
der to seeke & aske helpe for her doughter. I cōsider the sone

and grete trayson of her daughter troubled a herd of
a deuyll. I praye her sayth for why she called hym lord
a the son of Dauid. I can praye her modestly bespyng
wayfenge for ever she cryed and sole weid thy son Ihesu
for helpe she wolde not fynde / and he gaue her none an-
swere. O woman in what case were þ in this world was
thy mynde when thou behelde a knyght that blessed lord
turne a way his face fro the which he ourt all before was
called so myghte and merciful it was no meruayle when
she perceyved that though she weped & cryed upon hym
more & more lyke a woman in so moche the dysciples of
thy son Ihesu were moued & in maner cōtayne to call
on hym to the we his mercy at her peticon but he answe-
red them when they made intercessyon for her þ he was
not sent downe in to this worlde but for the saluacyon of
the hous of Irahell. O woman when thou herde tell &
kne we that neyther thy selfe neyther thy daughter were
of the nombre that he sholde saue & make hole / why dyde
thou not than go thy way / why dyed thou not for soz we
But for all that thy son Ihesu wolde neyther make an-
swere neyther loke vpon her neyther also haue pyte whā
that his dysciples made intercessyon for her / yet she fell
downe vnto his fete groundynge and prostrate vpon the
erth cryenge. Domine adiuua me. Lorde helpe
me / not with shoudynge this blessed lord thy son Ihesu
in which to all other had ben meruaylously benefycall
and for a kyng is the very solitayne of mercy & ppyte vied
vnto her this sharpe & bytter word called hera dogge
lyke as in hym had ben all cruelte and no ppyte nor mercy.
he sayd. Non est bonū sumere panē filiorū &
mittere canibus ad manducandum. Is it not
good to take the brede of chyldren and geue it dogges to

etc. O good lord thou knowest all thynges / thou knowest
what is profitable to every creature / thou knowest
that a weake and feeble persone shoulde be more safely en-
treated and helpe with than a stronge and myghty. Thy
sone dyde proue this stronge and faythfull woman for
our doctryne / that we by her sayth and payence shoulde
not despayre although we be not herde as soone as we
call. And at the laste whan he had proued her soo longe
& she mekely knowleged herselfe no better than a begge
unworthy to haue brede / neuertheles as a whelpes des-
red to gadre by crumes that fall vnder the bordes of loy-
des or grete estates / he opened the doores of his mercy and
pyte and graunted all her ashynges and sayd. **O mulier**
magna est fides tua fiat tibi sicut vis. O wo-
man grete is thy sayth be it to the as thou wylte. But I
blessyd lord am weake & feerefull / I beseeche the prolonge
not in suche maner my petycon / let me not tary so longe /
dyssette not my hope & truiste as thou dyd the woman of
chanane / but heere me shortly. **In quacūq; die in-**
uocauero te velociter exaudi me. whan so euer
good lord I call to the for helpe heere me / graunt shortly
my petycon. ¶ We haue spoken hytherto of our petycon
Now we shall shewe our wretchednes wherby þ good-
nes of almyghty god may be moued to be mercifull and
graunt our peticō. The lyf of man is here but for a while
shortly it shall perishe & be at an ende / no space / no boye-
tyme / no lyses can be had but alway it draweth to an en-
de / it can not be at a point / it is neuer at rest / truly one mi-
nute of an hour / whether we ete or drynke / wake or slepe
laughe or wepe / euer our lyfe here draweth to an ende.
Where be now the kynges & prynces þ somtyme reigned
ouer all the worlde / whose glorie & triumph was lyke

by about the erth. Where is now the innumerable com-
pany a payntance of titles and Cesar/Where are þe grete
bictories of Alexander and Pompey/Where is now the
grettyches of Cressus and Crassus. But what shall we
saye of them whiche somtyme were kynges & gouernours
of this realme/Where be they now whiche we haue kno-
wen and seen in our dayes in soo grete welch and glorie
that it was thought of many they shold neuer haue dyed
neuer to haue ben out of mynde/they had all theyr plea-
sures at the full bothe of delectuous and good welfare/of
hauntinge/huntinge/also goodly hoxes goodly cour-
sers/greyhoundes and houndes for theyr dysportes/theyr
palayses well and richely besene/stronge holdes & tow-
nes without nombze/they had grete plente of golde and
syluer/many seruauntes/goodly apparayle for themselfe
and for theyr lodgynges/they had the power of the lawe
to proscripe/to punyssh/to exalte & set forth warde theyr
frendes and louers/to put downe and make lowe theyr
enemyes/and also to punyssh by temporall deeth rebelles
and traytours. Euery man helde with them/all were at
theyr commaundement/euery man was vnto them obe-
dyent/sered them/lauded also and prayled them/& ouer all
the wed theyr grete renowne and fame. But where be
they now be they not gone and wasted lyke vnto smoke
of whome it is wyten in an other place. **N**on
nificati fuerint et exaltati deficientes quē
admodū fūm⁹ Deficiēt. When they were in theyr
moost prosperyte and fame/anone they sayled and came
to nought even as smoke dooth. Saynt James cōpareth
the vanyte of this lyfe to the vapoure and seeth it shall
peryllbe and vnder a waye as a floure in the hey season.
Therefore lēth that the tyme of our lyfe by all wech fall vnto

an ende of the be not herde shortly and some of a night
to god when we call for helpe/both shall come vpon vs
or euer we can be socoured. For this cause blessed lord
haue in mynde the shortnes of our lyfe here/and as soone
as we call to the gyue audyence vnto vs all. Of a trouth
all we may saye that foloweth. **Quia Defectus sit
cut fumus dies mei.** Good lord here shortly my pe-
tycyon when soeuer I call vnto the/ for my dayes my ty-
me in this lyfe gooth a way lyke smoke/the longer I lyue
the more feble I am. Perauenture they that be myghty
and noble men wyll at some season be as dyligent as
they can/and soo dyligent that by theyr importune & ofte
callynge vpon suche as they haue ado with/they may the
sooner be spedde in theyr cause/ Whiche dayly we per-
ceyue and se by theym that folowe the kynges counseil or
the prynces with other for grete and necessary matters.
For the more dyligente that a man be in guyng atte-
daunce to call vpon his cause/the sooner shall he haue his
entent/ & yf he be not at wape present and at hande of hym
to whome his mater is comytted callynge besyde for the
spede of the same/it shall be longer or he haue his desire.
CIn the gospell of Luke is spoken and tolde of a cer-
tayne Iuge that neyther dredde god nor man/vnto who
me came a certayne wydo we belechinge that she myght
haue ryght and equyte of the wronge done by her aduer-
sarye/he refused and wolde not graunte her Iustyce of a
longe season. And at the lasse seynge that this Woman
wolde not leue but euer callynge on hym/he remembered
hymselfe & sayd. All though he I neyther feare god nor man/
yet for as moche as this Woman wyll not cease to call on
me I shall benge her quorell/ I shall se she shall haue right
Take hede what the importune and neuer seayngs is

beare in a quiet & humble heart must beeth praye in a simple
It is written. **Labor improbus omnia vincit**
Incessant labour by the wave of intercession overcometh
all thynges. So mercifull lord be thou desyred to ha-
ve be importune in our prayers / and all though of thyne
o lyne nature thou can not be but meke / not withflon-
dyng by our besy and importune prayers thou arte mo-
re meke meke. But for all this I lacke strengthe in my
soule the swetenes of deuocyon is taken a waye frome
that anone I am made wery when I begyn to praye
why for the stronge partes of it that is to saye vnderston-
dyng wyll and reason whiche must be vnto the soule as
bones and fene lyes to support it be so bitterly webged and
dried by that noo maner of moysture of deuocyon is in
them euen as they were tossed at the fyre therefore as one
lackynge the quicke humoure of deuocyon. I can not lon-
ge contynue in prayer. **Et ossa mea sicut cremum**
aruerunt For my bones that is to saye the stronge par-
tes of my soule be dried a waye lyke vnto the drosse or
scrappes of tallowe after it is clarefyed by the fyre. I re-
membre that is wyrtten in an other place of the fatnes &
moysture of deuocyon. **Sicut adipe & pinguedine**
repleat anima mea. Graunt me good lord my soule to
be replete with the fatnes of charyite and also that the out-
warde partes of my body may be fulfilled with good
workes. But alas woo is me no with the fyre of vnlawful
concupyscence hath wasted & taken a waye frome me all the
fatnes / all the swetenes of prayer & made my soule drye &
boyde from all moystnesse of deuocyon. For as the grene
grasse or corne that no wythstandeth yf it be not refreshed
at some tyme with a dewe or reyne / anone it is smyten
with the hete of the sonne and withereth drye euen as hey.

So my soule is dyed bp by the hete of vnlawfull desires
and all the sweetenes of deuocion is cleue expelled from it
that not onely the stronge partes of my soule by reason
of dyng & reason be made dye and dull but also I my selfe
in euery parte. **P**ercussus sum vt sensus sum
With the hete of temptacyon and wydded as hey. But I
am sette in worse cōdycon than is wedged grasse or hey
for all though the grene grasse be dyed bp by the hete of
the sonne / yet it hath som what wherby it may be refres-
shed as longe as the rote is fast in the grounde / by bya wyng
ge bp moysture out of þe erth from þe rote into euery other
parte / & as we se oftentymes when the grene grasse hath
chaūged the colour after the erth be brynte / chyned & chyp-
ped by the hete of the sonne / as soone as it is watered with
a shoure of reyne / within the space of one nyght it begyn-
neth to quychen agayne & reneue the olde colour. But
no thyng can be founde wherof the soule may drinke by
and receyue any moystnes any sauour or any sweetenes of
deuocyon / for if it sholde come from any place it must be had
from the herte. As our sauour sayth. **Bonus homo
de bono thesauro cordis sui profert bonum.**
Every good persone byngeth forth fro his herte all good-
nes no thyng but good / truly the humure of good deu-
cyon must come from þe herte to thentent all the hole soule
may be watered may be refreshed & stered to praye by it.
Blessyd lord how shall I do / for my herte is bitterly boyde
& lacketh this humure good deuocion / wherby not onely
my soule synnen With the hete of vnlawfull & worldly co-
cupyscence is dyed and wedged away / but also **FRUIT
COR MEU** my herte is in lyke maner / & not wout a cause
for how may this be that an herbe hauinge no moystnes
may longe contynue grene / shall it not shortly wate dye

and weder a way. Also every fowge that hath lyf yt be
not refrefhed ete w some nourtifingge must nedes be
feble & weder a waye it shall dye & come to nought. The
soule in lyke maner is nourtifhed w a certayne mete & yf
it refuse & wyl not take þ fode medes must it waze dye &
lacke good deuocyon. The mete accordyng for the soule
is þ worde of god/as it is wryten. **Q**uoniam solo pane
vixit homo sed de omni verbo quod procedit
de ore dei. When hath a body & a soule/as the body is
refrefhed w materpall brede so the soule is nourtifhed
with spirituall fode whiche is þ worde of god this spiri
tuall brede the worde of god maketh the soule to be full of
Iustfull of the lycour of good deuocyon & also it maketh
the soule stronge & hardy to withstande all tribulacions.
Who soeuer eteth not of this brede shall waze lene in his
soule and at the laste dye & come to nought. For bycause
good lord that I haue not eten this spirituall brede. I am
blasted and smyten with dysnelle lyke vnto he/hauyngge
no deuocyon. And also my herte is wedged of whome the
mete fruite of deuocyon sholde spryngge out. **Q**uia ob
litus sum comedere pane meum. The cause why
for I haue ben oblyuous and forgotten to do after thyne
holy doctrine. To ete this spyrtyuall brede is not onely
to here the worde of god. Many there be whiche here
the worde of god but not withstandyng they ete it not.
they do not receyue it to the nourtifingge & refrefingge
of theyr soules. In lyke maner many doth holde in theyr
mouthes materpall brede & neyther che we it neyther I wa
le we it do we & suche dooth not ete the brede materpall
Assembly many there be þ receyue this spual brede þ
worde of god by heyrngge it spoken of the precher but they
do.ij.

neither che we it nor: swalo we it do wnen that is to saye
they do not there after: for it sauoureth not in theyr mou-
thes. But contrary wyle many ete the bryde of the deuyl
they be sayne & glad to here his wordes & sonde to nough
tynes & solo we the same by vngtacyous custome of syne/
What soeuer he putteth in theyr mynde by the waye of
suggestyon soundynge vnto the peruerse and bithyrt
pleasure of the body: that anone they sauour & do theraf-
ter With as grete & dyligent studie as they can. But this
is not the mete of the soule: it hurteth and is benym vnto
it: it dooth noo good: it refretheth it not: it is a mortall in-
feccon and causeth the soule to dye euerlastyngly: it ma-
keth that the concupyscence of the fleshe hath dominacion
and reason is set aparte and layde vnder: Where contrary
wyle the very bryde of the worde of god maketh reason
lady and ruler and the fleshe to be thral and as a seruant
The worde of god causeth all goodnes in the soule: it ma-
keth it moyste and redy to sprynge in good werkes. The
worde of the deuyl maketh drynesse/dull and sluggyshe
to doo ony thyng that is good. The worde of god is the
defence from the hete of carnall desyre. The worde of the
deuyl kyndelet that hete. The worde of god maketh the
soule stronge: and the worde of the deuyl maketh it feble
and weyke. The worde of god causeth the fleshe to obey
and solo we reason: and contrary the worde of the deuyl
maketh reason to be obedyent to the fleshe. This is the
thyng good lord that maketh me sadde & sorowfull: for
as moche that I haue rather gyuen audyence & solowed
the worde & entpyng of the deuyl: therefore the strength
of my soule: that is to saye my reason whiche shoulde be to
it as a poste or pyller: hath enchynd and ben obedyent
to my fleshe: wherof now I am sore adyed. It soloweth

A Voce gemitus mei adhesit os meum carni
mei. Now for a conclusyon of this seconde parte I wyl
saye thus. For as moche as our lyf here is so shorte & with
out good fruite Wareth dyre as hey / We also be so feble &
weyke that the stronge partes of our soules vnderston-
dyng and reason be wedged awayne. Our soules made
dyre & smytten With the hete of carnall affectyon. Our het-
tes boyde & barayne of all vertue & deuocyon / in so moche
that we haue admytted and done after the worde of the
deuyll rather than of god / Wherby our fleshe is made as
lorde and ruler. Syth we are in all these wretchednes-
ses the more nedefull and necessary for vs is the spedefull
helpe of almyghty god. Now the thyrde parte is yet be-
hynde / Wherin we shall remembre vnto you the birdes of
penaunce. There be thre pannes of penaunce whiche this
holy prophete sheweth derkely and syguratyuely by the
symplytude of thre dyuers byrdes that is to saye the pelly-
cane / the nyght rauens / and the sparowe. fyrst let vs con-
syder and shewe the orde & dysposycyon of these byrdes.
The pellycane of his nature abydeth in a desolate place
where no thyng in maner groweth. The nyght crowe
abydeth in olde Walles. And the sparowe maketh his re-
syng place in the couerynge of an hous / or in the hous
eues. In a desolate and barayne place is noo thyng that
perceynerh to a buyldynge / saue onely the waast & boyde
grounde in olde Walles or in Walles whiche be not per-
fytely made vp is som what framynge vp ward to ward
the hous or buyldynge / but whan the rofe of the hous is
vp and couered than the buyldynge is fynnyshed & made
perfyt. Contrycyon whiche is the fyrst patte of penaunce
is sygnelyed by the pellicane. Cōfessyon the seconde parte
is sygnelyed by the nyght crowe / & the thyrde that is sa-
oo. liij.

pellampon is signified by the sparowhe. The pellicane
as saynt Therome wyrteth in an epyllie vnto a certayne
decon called Bressodus is of this condycyon. When the sp
beth her byrdes slayne & destroyed by a serpent / she moue
neth / she wayleth and symteth herselfe vpon the spore
that by the effusyon and shedyng of her blode / her deeth
byrdes may be reuued. Truly they that are very contrite
be of lyke condycyon. For when they sethe theyr conly
ence & fynde theyr chyldren that is to saye theyr good wer
kes slayne and destroyed by the serpent deedly synne / than
they mourne & wayle sore / they symte themselves vpon the
breste With the byll of bytter sorowe to the intent the cor
rupte blode of synne may flowe out. O fa trouth as soone
as we comytte deedly synne all our good dedes done be
fore be destroyed & stonde in no effecte. Holy saynt The
come beyng in Wyldernes payned hymselfe in lyke ma
ner / & scryunge ones his sorowe was not sharpe enough
he smote vpon his breste With an harde symte stone. And
What elles mente the publycane whiche anon as he en
tered in to the temple remembryng the gretenes of his
synne byde symte hymselfe vpon the brest but that the cor
rupte blode of synne myght be done away from his soule
When the synner wyll orde hymselfe on this maner that
is to saye euer he wyll ynge to be soyr for his offences and
With the sharpnes of his sorowe symte hymselfe. Ward
ly to the intent the corrupcyon of them may be done away
anone his good dedes whiche were lost by deedly synne
shall be reuued and he deliuered & brought out from the
bondes & pryson of eternall deeth in to a newe lyght and
newe lyfe. Soo that euery contrite persone may saye.
Sunilis factus sum pellicano solitudinis
I am made lyke to y pellycane by contrycyon. The nyght

as the rule as sayth saint Jerome is of this country
yon that as long as it is daye she abydeth purely in the
shelles or secreete corners of some house & wyll not be seen
But when the sonne is do wne & is derke as in the nyght
anone she she weth herselfe & cometh out from that secreete
place with a mounyng crye & myferable & sozo wfull la
mentacyon she neuer leaseth so cryenge vnto þ it be daye
agayne. To the whiche nyght tro we may well be lyke
ned they that she we theyr myndes by true confessyon of
theyr synnes vnto prestes / for when they were baptyfed
& so made cleane from oypgynall synne the sonne of ryght
wysnes by descyle vpon them / gaue lyght to theyr soules /
and so contynued as long as they were without deedly
synne. At þ tyme no sozo wfull remoyse was in theyr con
science but all in rest and peas / lyke as in stronge & sure re
syng places. But anone as they comytted deedly synne
the sonne of ryght wysnes wente do wne & she wed noo
more lyght vnto them / & theyr cōscience was couered w
the detenes of synne. Than they make a lamentable and
mounyng cōfession she wyge the mselfe culpable & also
expresse al theyr synnes to a prest / & that done by the sacra
ment of penadce þ sonne of ryght wysnes shyneth agayne
freshe on them. Who euer dooth on this maner may well
saye this þ foloweth. **Et factus sū sicut nictico
rar in domicilio.** By the sozo we for my synne & true
cōfession made w penadce for þ same. I am cleane without
trouble in my cōscience. I am in sure rest & peas enen as þ
nyght tro we when she is in þ place of the house where it
lyketh her best. After we haue ben sozo wfull & contryte
for our synne / and also haue she wed them by confessyon.
It is nedefull to be ware / to be dplygent / and to take heede
of the deuylls snates that by his crafty and false meanes

catche not and byynge vs agayne in to his daunger. We be
warned of this by the holy apostle saynt Peter saynge.
Vigilate quia aduersarius vester diabolus
tanquam leo rugiens circumit querens quem deuoret
I wake/be ware/ & take hede for your aduersarye the de-
uyll euen as a rampynge and cruell lyon gooth aboute to
seke whome he may deuoure. If we be dyligent and
gyue hede to auoyde and flee from these snares of the de-
uyll/it may be sayd and spoken of vs that is wyrtten by the
prophete in an other place. **Anima nostra sicut**
passer erepta est de laqueo venantium. Alle
though our bodyes suffre payne in this lyfe yet our soules
be deliuered from the deuylles snares lyke as þe sparrowe
is fro the baytes & trappes of byrde takers that be aboute
to catche her. Whan the sparrowe suspecteth those snares
or trappes be layde for her on the grounde anone she fleeth
vp to the couerynge of the hous or to the hous eues/and
yf at any tyme she be constrayned by the reason of hunger
to come downe agayne/ yet for fere she wyll shortly re-
turne vp/so that thynke she wyll flee for socour & succoure in
her daunger and peryll/there she wyppeth and setteth her
byll/there she propneth & setteth her feders in orde / there
also she byyngeth forth byrdes/and there restinge maketh
mery as she can after her maner. In lyke wyse they that
desyre and be aboute to make satisfyccyon for theyr offen-
ces must be Ware and Wyse to kepe themselves from the de-
uylls snares and trappes wherof all the worlde is full
they muste flee vnto heuen/ let theyr selcyte in heuently
thynges & not in worldly pleasures/ whiche is a defence
and couerynge of all the worlde. Saynt Poule sayth.
Nostra. ii. conuersatio in celis esse debet.

Our conuersacion/our pleasure and felicity shoulde be in
heuen/ neuerthelesse yf at any season we come downe
to gette our selfe to gette any thyng necessary for our bodies/
let vs shortly retorne lest that we be taken in the snares
of worldly pleasures/in every peryll and daunger let vs
flee vnto heuen let our pleasures on heuently thynges/
for the consideracyon and loue of it/we shall purge our
selfe from synne. for why no thyng that is soule and cor
rupte by synne may entre in to þe euerlastyng kyngdome
we must purghe and orde all our feders all our actes in
euery conuocacyon that we may be the more apte to flee vp
vnto that place of euerlastyng blyss. There also we shall
brynge forth and hyde our good werkes whiche be our
byedes our sauoure sayth. **T**hesaurizate vobis
thesauros in celo. Orde and endeuour yourselfe to
haue treasures in the kyngdome of heuen. And last there
let vs rest in this lyfe by true hope and truste and euer be
occupied in the laude and prayse of almyghty god/ for it
is wyrtten by the prophete. **E**t laus eius semp in
ore meo. I shall at all tymes loue and prayse almyghty
god. who soeuer bespeth themselves on this maner as we
haue sayd shall make due satisfaccyon for his synnes/and
of very right may saye that solo weyth. **V**igilanti et
factus sum sicut passer solitarius in tecto. I
haue gyven hede I haue ben ware of worldly conuer
sacion and pleasure/ as the sparrowe flyeth vp to the hous
for her socour/ soo haue I set my mynde aboue in heuently
thynges. **N**ot withstondyng they that take this way
of penance shall haue many foys/many enemyes/for eue
ry where in euery parte of the worlde be backe byters.
There was neuer creature bozne were he neuer so good

excellent and vertuous. Were his dede and werke neuer
soo precious and noble that myght escape the slanders
and bakdytynge of them whiche are bakdyters and can
saye good by noo man. for alwaye they that be euill dys-
posed be against them that be good & well disposed. Euer
they laye wayte & enuyously sterynge themselfe repugne
against the maner of the penitente lyfe; namely in those
thynges wherin they be founde contrary in theyr lyuyn-
ge. Whan also they se and perceyue a man that hath cha-
nged his lyfe whiche before was to theym a gentyll com-
panyon for theyr appetyte & hath taken vpon hym a con-
trary maner of lyuynge not accordynge to theyr delyte / it
is noo meruayle though they forge matters & speke against
hym with all theyr hole mynde and entent. And by theyr
opprobryouse and cursed sayenges cause that persons to
be euill spoken of as moche as lyeth in theym. They that
delyte in worldly conuersacion and pleasure doth prayse
and magnetye those that dooeth the same. And contrarye
they hate all suche as by contrycyon & true penance haue
forsaken and despyled all worldly dylectacions / whiche
thyng turneth a waye many from doyng penance they
be ashamed to doo that thynges that shoulde moost profite
them in tyme to come / for feere of the speche of people they
feere more the cursed sayenges of wycked folkes than they
do þe punyshmentes of god / all be it he promysed a grette
rewarde in heuen vnto vs all for euery opprobryous and
malycyous worde þe we suffre here pacyently for his sake
All we therefore beynge penitent and suffre false accusyn-
ges & shamefull despytes of wycked people may saye vn-
to almighty god our rewarde & loke vpon vs. **Nota**
Die exprobrabat michi inimici mei. My ene-
myes byde scoone me many tymes & ofte / & not onely out

enuyes both so but also they that somtyme were our fren-
 des & wente to praye vs. The Worlde prayeth & loueth
 them whiche let theyr felicity & folow the wayne & tran-
 scende Jokes of it/ whiche also be redy at all tymes & sea-
 son to ete to drynke to laugh/ to daunce/ to gambaude/ to
 lepe & to synge. Also the Worlde loueth them þe proude
 and Joly/ full of wordes/ varyable in gestur and counte-
 nance/ the Whangyll in apparell/ & al waye studious for
 the we inuencion/ yet I speke not of theym that pamper
 theyr bodes as glotons/ whiche vse surtetes & drunkenes
 vndermyne of body/ perituyes/ and dysymulacions/ they
 that haue these maners please the Worlde best. And con-
 trarye wyse/ suche as be studious to folow the mekenes/
 ryght wyse & trouth doth dysplease þe Worlde & them þe
 folow the pleasures of it. It is wyrtten in the persone of
 all suche as be wycked & hakyters whiche shpre & wol-
 de fynde the meanes to oppresse the ryght wyse & well ly-
 uynge persone. **C**ircūueniamus iustū qz & tra-
 rius est operibus nris. Let vs craftely deceyue the
 ryght wyse man/ for his werkes/ his dedes be contrary to
 our/ he spureth not as we do/ truly what soeuer mā or wo-
 man desyre & set nought by worldly pleasure & couetys-
 epon but folow the streight way of penadice shall ofte ty-
 me be euill sayd by/ & many causes shal be pmygyned and
 cōspired to put hym do wne/ perauenture of those þe som-
 tyme wold haue spokē largely to his laude & pryse/ wher-
 fore it foloweth. **E**t qui laudabāt me aduersū
 me iurabāt. They þe somtyme were my frendes & wol-
 de haue sayd good by me as longe as I folowed theyr syn-
 fullyf/ & de cōspire & craftely lay wayte to put me fro my
 good purpose. **Q**z cinerē tāq panē māducabā

bycause Why I dyde ete ashes as my bryde. I ofte called
to remembraunce my synnes With contricion & penance
Who elles eteth ashes as his bryde but the penitent that
thyng Whiche neuer gooth out of a mannes mynde but
euer grudgeth and rolleth by & do Wne in his conscience
may be sayd he eteth it / for the Whiche our sayour Ihesu
criste alwaye beyng in mynde to fulfill the Wyll of his
fader calleth that besy remembraunce to fulfill his faders
Wyll his mete / he sayth. **Habeo aliu cibū mandu**
care quē vos nescitis. I have an other maner mete
to ete that ye knowe not / he mente it by his besy remem-
braunce as we sayd before. Therefore it may be sayd that
persone eteth that same thyng Whiche he calleth a waye
to his remembraunce / & What hath the penitent more dy-
lygently in his mynde than the remenaunt of his synnes
consyderynge the dyuersyte of every offence / Whiche may
well be called ashes. For lyke as after the brennyng of
Wood or trees the substance remainyng is called ashes
soo after the hete of concupyscence (yf we offende) What
elles shall we calle that abyde in the soule but ashes /
What remaineth in the soule after the actuall offence of
pryde / enuy / fornycacyon / or lecherye but onely the ashes
of pryde / enuy / and fornycacyon / Whiche ashes the true
penitent eteth as his bryde by the contynuall remembraunce
of them. Also in this cōtynuall remembraunce he lacketh
no drynke / for Who soeuer calleth to his mynde all his syn-
nes With true penance shall scant kepe hymselfe fro we-
pyng. The wepyng teares in an other place of scryp-
ture be called drynke. **Et potū dabis nobis in la-**
chrimis in mensura. This drynke of a trowth com-
forteth moche to slake and kele the hete of vnlawfull de-

breuen and also quenche the hete of fleschly delupty and
luste. The more it is necessarye to the penitent. For
ofte tymes when we remembre our olde synnes a sparke
kindleth of the ashes that is to saye we haue a delecta-
cyon in them whiche hete of delectacyon must be quen-
ched with the drynke of weppynge teares. The true peny-
tent may saye þ foloweth. **Q**uia cinerē tanq̃ pa-
nē ināducabā et potū meū cū fletu miscēbā.
I haue eten ashes as my brede. I haue consumed my syn-
nes by true penaunce and I haue myxed my drynke with
weppynge teares. I haue despyled this worlde to the intent
I may haue here after the kyngdome of heuen. Amonge
all other wo thynges there be whiche may moue the syn-
ner and not without a cause to vse this brede and drynke
now reherced. One is the indignacyon of almyghty god
the other is the gretenes of his fall by synne. What crea-
ture can be but sore wofull and ferde when he considereth
and remembreth the dyedefull mageste of god how mo-
che he hateth synners how greuoussly he beholdeth þ syn-
ner with his Irefull countenaunce euer redy to stryke with
the swerde of his punysshement / whose stroke causeth
eternall death a wounde vnable to be cured. And no thyng
elles in the worlde may swage or mytygate that sore
stroke of euerlastynge deth or punysshement but penaunce
done with sorrowe & weppynge for our offences. Saynt
Augustyne sheweth the cause of his conuersion was
the consideracyon & remembraunce of the euerlastynge pu-
nysshement of god. Saynt Iherom also wytnesseth hym-
selfe þ he chastysed his body in wyldernes with fastynge
weppynge & bytter mournynge for feare of the euerlastynge
paynes of hell. The true penitent wayleth and wepeth
for feare of his indignacyon & punysshement of almyghty

god to Whome he may saye that foloweth. **Quantum panem manducabam & potum meum cum fletu
miscabam. A facie ire indignationis tue.** Good
lorde I haue punished my selfe by penaunce for fere of
thyng indignacyon and punishment. The other is as
We sayd his grete fall by synne Whiche causeth and stre-
teth the synner to do penaunce. For the ferdet that a man
fall do Wne by synne/the more greuously he offendeth the
goodnes of almyghty god and the sozer shall his punish-
ment be. The gretenes of the fall is to be consydered by
the gretenes of the state/Degree/honoure/or lernynge of
that persone Whiche offendeth/for the hyer that a man be
in honour the greter is his fall/the more is his trespassse yf
he offende. Therfore let every synner consyder the grete-
nes of his fall / let no creature thynke in hymselfe and saye
I am not Within holy ordres/ I am not professed to any
relgyon. All We be crysten people/take hede in What de-
gre We stonde/ What state is it to be a crysten man or Wo-
man/the leest crysten persone the pooerest and moost lo We
in degree is nyghe in kynrede to almyghty god/he is his
sone and his heyre of the kyngdome of heuen/broder vn-
to Ihesu cryste and bought With his precyous blode. By
the vertue of y same blode Washed in the holy baptysme
and ofte made cleane agayne by the sacrament of penance.
Fedde also & nourysshed With the blessyd body & blode of
our sauour Ihesu cryste the onely sone of god. If any of
ys fall from this hygh state & degree/the greter shall be his
fall in to the depe pytte of hell & sozer shall be punished
there than any sarasyn or Iewe. As sayth the holy monke
Arsenius/let no creature blame god yf he be so punished
For yf a craftes man cōstrayne hymselfe to the best of his
power to reple by & conuey a grete stone in to the hyghest

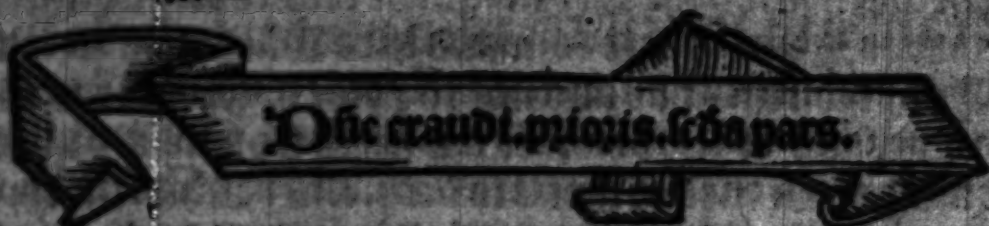
part of a goodly buydyng he is grete to be let by and
prayed that he wyll so dylygently be aboute to set it in so
noble & honourable place/ Where vnto it were impossi-
ble for it to ascende by the owne power & strength/ and
peraventure in the meane tyme the same stone for the gre-
te & ouermuche Weyght slpye do wne from his handes/
not withstandinge the strength & good mynde of þe crafty
man is not to be reprovied. In lyke maner almyghty god
is not to be accused yf he at any tyme do his good wyll to
lyft vs bp in to the hygh state of grace/ & we in the meane
season by the Weyght of our frowarde and peruerse wyll
fall do wne from his handes/ verily we our selfe are to be
accused and reprovied for it and not almyghty god/ and
our fall is þe more bytterly to be wayled/ that syth he wol-
de lyfte vs bp/ we by our owne nedygence & euill wyll
becaste do wne. **Q**uia eleuans allisisti me. for
thou good lord woldest haue reysed me bp from synne &
set me in the hygh state of grace but by myn owne nedy-
gence & peruerse wyll not in mynde to forsake my synnes
thou let me slpye do wne from thy handes. Here endeth
the thyrde parte of this sermon/ now let vs gader togyder
and shew what we haue spoken of in it. O moost mygh-
ty lord I a wretched synner haue so moche sored & bredde
thyn ewerlastyng punishment for the gretenes of my
synne/ that the remembraunce of it hath ben to me as brede
to fede on/ and my wepyng teares as drynke. Made by
contrycyon lyke vnto the bellycane/ lyke vnto the nyght
crowde by confessyon/ and by satisfaccyon made lyke vn-
to the sparrowe. In so moche that myn enemyes slaun-
dred and spake euill by me/ they also that somtyme were
my frendes conspyred ayenst me. All these I suffre blessed
lord to the intent I may obteyne thy grace and mercye/

therefore I beseeche the here me soone & excuse the mercy
on me. Noo thyng may sooner moue a man to be vache
and the we mercy/as when the persone whiche hath tres-
passed ayenst hym/so whylly wyll submytte hymselfe/falle
do wne at his fete/& mekely aske of hym forgyuenes/wyl
lynge to knowe his owne faute & trespasse. For the more
gentyll that a man is the redyer wyl he be to forgyue hym
that wyl aske forgyuenesse/whiche properte we may
se in vnreasonable beestes. For of grete doctours it is spo-
ken by the lyon/that when he is dysposed to be cruell and
fght/yl his enemye fall do wne and stoupe to the groude
yeldyng hymselfe as ouercomen/and in maner aske for-
gyuenes/he wyl not after that be cruell vpon hym/ but
gooth a waye and forgyueth the iniurye. The same is ex-
pressed in metre by a certayne poete/saynge. *Cospora
magnanimo satis est pstrasse leoni / pignat
sui finē: cū tacet hostis habet.* It is suffycente
for ony beest that hath trespassed ayenst the myghty lyon
to stoupe & fall do wne to hym/for by it his wyath is done
a waye & the trespasse forgyuen/& all other wyld beestes
beynge no thyng in regarde to the lyon but as his sub-
iectes are so cruell & vengeable/that for noo submyssyon
wyl leue theyr ragynge and woodnes/whiche the same
poete the weith lyke wyse in the mater. *Et lupus et
tristes instant morientibus vrsi / et quicūq;
minor nobilitate fera est.* The wolfe/the wyath-
full beres & every other wyld beest that is in maner vyle
and of noo reputacyon wyl euer venge themselves vpon
other whiche they may sone overcome. The gretest know-
lege & experyence that may be of a noble man/consist of
mynde/without fere/castynge no peryl/& trustynge in his

our strength is yf he wyl forgive & not the wechis cru-
eltye upon hym that submyteth & knowlegyth bynne
havyng synned & overcomen. Forth almyghty god ther-
fore is moost noble/moost constant & so myghty above all
other wout fete/he feteith no creature / it can not be other-
wyle but nedes he must be mercyfull & mekely forgive
us wretched & of no strength fallinge downe at his fete
knowlegynge our owne myserie & aske of hym forgyn-
nes. for as moche as almyghty god is thus mercyfull let
us all lo wyl humble our selfe before hym moost meke/al-
waye one unmeuable & without charge or mutabyltye
Whose power is everlastynge in it selfe. Our weyhenes
our shorte tyme in this lyf sedeth & passeth awaye as a shad-
doweth it weareth & wareth bye as hys & shall within a
lytell whyle peryshe & come to nought let us all saye un-
to hym. **D**ies mei sicut umbra declinauerunt
et ego sicut fenū arui / tu autē dñe in eternū
permanēs. Good lord seyth thy tyme is everlastynge
without mutabyltye without charge & we be so nough-
ty so feble we glyde awaye as doth a shadowe & weber
as hepe sholde it be a laude & prayse to the for bengynge thy
selfe & to destroye us. Sholde it not rather blessed lord (yf
by thy lycence I myght speke it) be to thy dysprayse for a-
none as we be deed & gone out of this worlde / fare well
our remembraunce of us we be soone forgotten. But thou
never can be put out of memoire / the memoire all of thy
merciful dedes is everlastynge. If thou wylte not the we
thy pyte upon us wretches that are touned to the by pe-
naunce & with wepyng teares bowe downe to the fete
of thy maieste before the trone of thy mercy / What synner
here after shall haue audacyte shall be bolde to aske mercy
& forgynnes thyne unmercifulnes or cruelte shall cause

them to flee and be ferefull to aske mercy / and so dyspayre
But yf thou wylte vouchesaue mercifully to here vs at
our callinge / than doubtles every synner shall at all tymes
haue in mynde and the we thaboundaunce of my synne
or mekenes / & also shall openly tell ouer all thy grete and
inestymable power / Whiche is specially and namely ex-
pressed and the we / Whan of thy goodnes thou sparest
and doost mercifully vnto synners. Thy churche customa-
bly prayeth vnto þe sayenge on this wyse. **Deus qui**
omnipotenciā tuā percendo marine et mi-
serando manifestas. Blessyd lord Whiche the west
thy euerlastyng power namely and moost of all in exe-
cutyng thy mercy and sparyng synners. Not withston-
dyng I saye not but thou must nedes punyssh the suche as
be obstynate and vngyracious / not wyllyng to toun-
the vnto the by penaunce / but euer contynue in theyr
malice and synfull lyfe. Thy prophete Theremie sayeth
those euyl dysposed people / sayenge. **Non flectetur**
neque perget neque miserebitur eis. Thou shalt not be
meke / thou shalt not spare / thou shalt neuer the we thy
mercy vpon suche obdurate synners. Thy ryght wysnes
shall appere in theym / Whiche syth they haue conynued
so longe in theyr synfull lyfe / & neuer wolde toun-
the from it shall of very ryght be punysshed and crucifyed in hell
eternally. But blessyd lord I meane and speke of theym
that be penytent and knowlege theyrselfe gylty also be
turned to the with all theyr herte / it is wyten in the bo-
ke of sapyence. **Tu qui dissimilas peccata ho-**
minū propter penitentiā Thou moost meke lord
Whiche in maner doost dyssemble and wyl not knowe
the synnes of men that be penytent. **Et qui misere-**

ris oim quia potens es. And the the thy mercy
 on euery creature / bycause thou arte all almyghty. I can
 not se of verye sight / but thou must excercise thy mercy in
 dede on all suche as by true penaunce hath forsaken theyr
 synfull lyfe. Therfore be meke and mercyfull to be thy ser-
 uantes and besechers / for the euerylastyng memorypall of
 thy blessed name / also that thyn so mercyfull boyng may
 be a memorypall & had in mynde tyme without ende. **Ante**
Memoriale tuum in generatione & genera-
tionem. Amen.



Dothet parte of this psalme is more de-
 ke & harde to vnderstode than is þe fyrst
 parte of it / chefely for the dyfficulte þe is
 trected & spoken of in the same. It is dyf-
 fuse for suche as be not practysed & let-
 ned in holy scrypture / to vnderstonde
 what is mente by Syon and Iherusa-
 lem With other olde prophecyes whan they be reherfed
 and spoken of. Therfore it is nedefull that ye gyue the
 more hede and attende audyence on your partye / and I
 to applye my selfe and put to the more dylygence / to the
 entent these doubtles or derkenesses may be shewed and
 more clerely made open what that they sygnefye. **C**on-
 tentymes a reherfall is made in holy scrypture of the no-
 ble places / whiche sygnefye the dyuers kyndes of peo-
 ple in the dyuerse tymes. The fyrst place is the mounte
 Synay whiche betokeneth the people of Israel in the

tyne of Moyses la we. The second is the mounte Synay
signefyng the crysten people in the tyme of grace. The
thyrde place is the hygh celestyall Iherusalem whiche re-
presenteth the blessyd people in the tyme of glorie. Sye
in the mounte Synay Moyses la we was gyuen to the
Iewes with grete fere and drede. For the thyrde dape
before all the people had monycon & warnyng to pre-
pare and make redy themselves to be halowed: that is to
saye two dapes washyng theyr clothes and keepyng
themselve from the fleshely company of women. to then-
tent the thyrde dape they myght be redy to come vnto the
mounte Synay there to se and here what was to come.
Monycon they had also not to come nyghe the mounte
or any parte of it vpon this payne: Were it man or best
it sholde be stoned or shotte to deth. After whan the thyr-
de dape came and all the people was redy: a derke cloude
began to couer the mounte: out of the whiche yssued forth
lyghtnyng and ferefull thunder was herde. Also the
sounde of a grete trumpe braste out and encreased more
and more by lytell & lytell. Our lord came downe vpon
the mounte in fyre: from that fyre ascended a grete smoke
on euery parte of the mounte: as it hadde ben out of a for-
nays. Thus the mounte was made very ferefull to come
vnto or to beholde: both for the derknes of þe cloude & fyre
within it for the lyghtnyng & grete smoke ascendyng on
euery syde: & also for þe thunder & noyse of the trumpe. The
people lyke wyse were meruaylously afrayed in so moche
they called vpon moyses to shewe what was best for the
to do. Theyr desyre was more ouer þe god shold not looke
vnto them: for yf he so dyde they verily thought to dye for
fere. Moyses also his selfe was so afrayd þe as saynt poule
wytnesseth he sayd. **Territ' sū et tremebūdis**

I am sore aserde in wardly and agast out wardly. Than
yf he that was so samplifur before with god by whose co
maundement he dyde soo many grete & meruaylous dedes
in egypte were so fered no meruayle yf the resydue of the
people were sore aserped. But this ferefull maner the he
brywes la we was gyuen in the mount Synay / that by
cause of so grete fere & dyde the people sholde be the more
ware to bryke the la we gyuen vnto theym. As Moyses
theyt man of la we sayd. **Ut terror in vobis esset:**
& non peccaretis. The la we is gyuen to you by this
maner to thetente ye sholde be aserde and not fall in to
synne. But for as moche as our best and moost louynge
lorde god helyteth more in those actes whiche we do lo
uyngly with a good wyll / than in those that we be con
strayned to do by fere. Of his nature also he is more redy
to shewe mercy than to doo vengeaunce / why for it lon
geth vnto hym to shewe mercy in dede. The prophete
Isaie sayth. **Ulcisi vero peregrini opus est**
ab eo. It is a straunge and a dede in maner ayens na
ture for almyghty god to shewe vengeaunce / it cometh
not of hym so to do the cause of his doynge vengeaunce is
the transgressyon of his comaundementes he is sorry to be
benged vpon any persone whiche his selfe sheweth by
his prophete in an other place sayenge. **Hen consolaboz**
de hostibus meis et vindicaboz in eis. I
am sorry to take my pleasure / that is to saye to be benged
vpon myn enemyes. for these causes reherfed he hath or
deyned an other newe la we not a la we of fere and dyde
but a la we of grace and mercy / whiche was gyuen in the
mounte Synay / there beyng present the apostles & dyscy
ples with many holy women / & Mary the moder of Jhe

for which he made redy themselves to receyue this lawe / lon-
ge contynue in prayer as saynt Luke the weith. **E**t
hij oēs erant p̄seuerātes in oratione cū mu-
lierib⁹ & marie matre iesu. All these were conty-
nuenge in prayer w̄ other holy women & mary the moder
of Ihesu / vpon whome ꝑ holy ghost descended in ꝑ sym-
lytude of fyr tonges & late ouer them all / after ꝑ they spa-
ke in many dyuers langages & preched incessantly the lau-
des of almyghty god / so ꝑ the people of euery nacyon vnder
heue so many as than were present / vnderstode open-
ly what euery one of them sayd. And grety meruayled ꝑ
they spake so boldly & cryed without ceasynge / in so mo-
che one sayd. **Q**uidnā vult hoc esse. what maner
thyng is this / what may this meane / an other lough the
to some / & sayd. **M**ulto pleni sūt isti. they be bron-
ken. But the effecte of the thyng proued euidently ꝑ the
muste was no thyng in ꝑ blame / for saynt Peter one of ꝑ
discypples of cryste rose vp from amonge them & the weith
all the very mater in dede how it was / confermyng the
same by holy scrpyture so strongly & so detely ꝑ he tourned
vnto the sayth that daye / almost the nombze of thre thou-
sande men & women. Besyde these our blessed lord Ihu
cryste was offred vp in the same mounte / there also he ex-
hortet & taught the people many tymes / in the same lyke
wyle he wrought many myracles / for these causes specy-
ally / this mounte or hyll named Syon / sygnefyeth the chyr-
che of crysten people / lyke as ꝑ mounte Synay betokeneth
the synagoge of Jewes / in the mounte Synay was the
lawe of fere & bondage gyuen / in the mounte Syon the
lawe of loue & lyberte was graunted frely / both these sayd
lawes were gyue the .i. daye after the pasche lambe was

eten in Moyses tyme a figuratyue lambe / & in the tyme
of Crysle a very lambe in dede our sauour Ihesu him-
selfe. ¶ We sayd the thyrde place is the heuenly cyte Ihe-
rusalem prepared in the moost hygh moontaynes / whiche
place without doubte is promysed to all good and ryght
wylle people for a rewarde of theyr good luyng in this
transitory world / lyke as therthly Iherusalem a place of
rest & peas was promysed to them & suffred paciently the
grette laboures & stormes in goynge ouer the reed see / and
also toke grette payne in deserte. Saynt Poule saythe.

Dign⁹ est oparius mercede sua. The werke
man & hath done his labour wout murmure or grudge
is worthy to haue his hyre / his rewarde. Therfore we
must labour truly in the shorte tyme of this lyf / to & entent
we may gete & obteyne after our labour & besynes done
here an euerlastyng rewarde in the heuenly countre / in
the celestyall Iherusalem where we shall be alwaye at
lyberte and rest / woude from all maner labour / we shall
haue there rest and peas without ende. Iherusalem is as
moche to saye as *Uisio pacis* / the syght of peas. Therfore
in that heuenly place we shall haue in possession peas
eternally without ony maner tribulacō / fyrst peas with
ourselue / peas with our neyghbours and peas with god.
There we shal se almyghty god / not as the Iewes la we
hym on the moūte Synay in a ferefull symplytude / ney-
ther as the crysten people la we hym on the moūte Syon
in the lykenes of fyr tinges / but we shall beholde & loke
vpon hym euen as he is by synctly and clerely face to face
without ony other symplytude or chaūge / he shall be our
la we. Of a trowth the olde la we gyuen to the Iewes by
Moyses at & moūte synay was wyrtten in tables of stone
¶ The newe la we gyuen to crysten people by our sauour

cryste in the mounte Syon/ Was Wyrtten in the tables of the herte/ but þe lawe whiche shal be gyuen to þe people glorified is Wyrtten in the mynde of god. Shapnt þou leueth mencyon of these thre places rehearsed in an epyllle Wyrtten vnto the hebrewes/ Sayenge thus.
Non. n. accessistis ad tractabile & accessibilem ignē & turbine et caliginē et procellā et tube sonū: & verbor vocē/ quā qui audierūt excusauerūt se ne eis fieret verbi: nō. n. portabant quod dicebatur/ et si bestia tetigerit montē lapidabitur. ye came not to se the palpable and accessyble fyre/storme/ and derke cloude/ neyther to here the loude blaste of Wynde the sounde of the trumpe/ and voyce of the sungell spekyng in the persone of god/ whiche those that herde it excused themselves bycause they myght not abyde for fere the wordes that were spoken. Also ye herde not the decre cōminatory whiche was ony beest that toucheth the hyll or ony parte of it shall suffer deth. Loo here is specyfyed the mounte Sany/ vhere vpon Moyses la we was gyuen by a terribble & ferefull maner as ye haue herd/ it foloweth. **S**ed accessistis ad montem syon. Loo here the seconde hyll is shewed/ in the whiche the newe lawe the lawe of the gospelles was mynystred/ he added this more in the sayd epyllle. **E**t ciuitatē dei viuētis iherusalē celestē. Loo the thyrde place wherin all thowge we be not as yet/ not withstondyng we haue drawen towarde it/ in so moche that yf we lyue after the lawe gyuen to vs by cryste our sauour/ without doubte we shall entre after this lyfe in to that euerlastyng heuenly Iherusalem

that he shal be reioyced with
good cryen people as he declared in the end of the psalme.
Whiche thyng the prophete spak of the lord by
his wordes now pertainyng to our purpose / sayenge.
Benigne sit dñe in bona voluntate tua sy-
on: ut edificetur muri iherusalē. Blessed lord
be mercifull vnto a good wyl the we thy mercy vpon
all cryen people that the nombre of the glorified ser-
uauntys in heuen may be reioyced and fulfilled agayne.
¶ Ye perceyue now by the wordes that we haue spoken
how these thre dyuers places signifye the dyuers kyn-
des of people in the dyuers tymes. First the mount sy-
on may signifye the Jewes. vpon cryen people / and
Iherusalem whiche representeth the people here after to
be glorified in heuen. The thre dyuers tymes ye haue al-
so. First in the tyme of Jewes whiche is done and passe
was grete feare and drede of the greuous punishment
of god. In the tyme of cryen people whiche is now is
grete hope and truste of forgouenes / for the excellent trea-
sure of grace & mercy of god. But in the tyme of those that
shall be blessed euerlastyngly whiche is yet to come shall
be the surete of the rewarde by conseruacion of eternall
and incessant Joye / let vs therfore make our prayers vn-
to our blessed lord god / to the intent we may vnderstande
by these thynges that we haue spoken the other parte of
this psalme to come. ¶ The more þ our prayer is groun-
ded in charyte / the sooner it shall be herde of hym whose
comandement is all charyte. In the firste parte of this
psalme every man prayed for hymselfe. After that now
in this seconde parte we be taught every man to praye
for his neyghbour & for the hole chyrche of cryen people
Almyghty god knoweth to Whome noo thyng may be

hvd/hov grete nede we haue to praye/whiche necessity
peraventure our lord sheweth whā he slombied or slepte
in the shyppe. Marke the weth in a gossell a grete storme
or tempest of wynde was vpon the see in the tyme when
our sauour Ihesus was saylinge vpon it / & the shyppe
wherin our lord slepte was almost drownded with the
flodes & troublous waues. But & we take hede & call to
mynde how many byces regne now adayes in crysten
chyrche/as well in the clergy as in þe comyn people. How
many also be vnyke in theyr lyuynge vnto suche as were
in tymes past/perchaunce we shal thynke þe almyghty god
slombzeth not onely but also that he hath slepte soundly &
grete season. None ordre none integryte is now kepte / it
semethe almyghty god to be in maner in a deere slepe / suf-
frynge these grete enormytes so longe. Now we must do
as the dysciples dyd than in þe shyppe / they a waked Ihu
theyr mayster fro slepe w cryenges & grete noyses þe they
made / sayenge. **Magister nō ad te p̄tinet p̄ pe-
rius.** Mayster is it thy wyll longeth it vnto the to se
vs peryshe. In lyke maner let vs crye by almyghty god
by our prayers / & mekely aske his helpe / our sauour whi
che redeemed vs w so grete a pryce may not thynke that it
longeth to hym to se vs perishe / meythet to suffre þe shyppe
of his chyrche to be so shaken w many grete & ragyngs flo-
des. He herde þe petycons of them whiche than were not
redeemed by his passyon. For at theyr callynge & desyre / to
synge vp he threted þe see & the wynde / wherwith anon
the tēpest sealed & the see was mylde & calme. Let vs also
call vnto hym / truly he is not ferre fro vs / these be his wo-
des. **Eccē ego vobiscū sum omnibus diebus
vsq; ad cōsumationē seculi.** Beholde I am with
you at all tymes continually vnto þe worldes ende. Ther

we go the into him with full hope & trust to obteyne our
petycon. let vs call vpon hym by our prayes / lareng.
Au eturgens dñe misereberis vñ. As we
myght saye. Blessed lord thou in maner forgetest / thou
dost by thy myght / perauenture thou slepest no w / yet for all
that the trust deeply y as soone as thou shalt cyle by thy
wyl shall be to extercyle & the we mercy vpon all the chyr-
che of crysten people. Beholde with how many raguous
flodes this shyppe thy chyrche myltaunt is tolled to & fro
Our relycon of crysten sayth is gretyly dymynysht / we
be dep for we and where as somtyme we were spredde
almoode thorough the worlde now we be thraue do wne
in to a depe streyght augyll or corner. Our enemyes holde
a waye from vs alye and assyke it w the gretest partes
of the worlde. Also they holde from vs a grete porcyon of
this parte called Europe whiche we now inhabyte / so
that scarce the lyte parte of that we had in posselion be
fore is lefte vnto vs. Besyde this our enemyes dayly laye
a waye to haue this lytell porcyon. Therefore good lord
without thou helpe the name of crysten men shall bitter-
ly be despoiled and fordone. But trouth it is we haue de-
serued more greuous punysshment for our synnes than
euer byle Sodome and Gomorre / somtyme t w grete
cytees / whiche were drownded whan thou the wed ben
geaunce vpon theym for thet greuous offences. Not-
withstandynge blessed lord exhybyte that mercy vpon
vs / whiche thy wyl was to haue the wed vpon the same
cytees at the instance & prayer of the holy fader Abraham
All be it good lord it is not vñknown to vs y all we be
synners yet we doubte not we are in a surete that many
good & right wylle persones be in thy chyrche myltaunt
here. Thou made answer vnto the prophete Jely tobas

tyme he thought noo more leffe of the prophete whiche
woylshpped the but hymselfe onely that thou haddest put
viij. thousande whiche neuer dyde sacrifice nor bowed
downe theyr knees vnto Baal. A good lord be yf there be
viij. thousande good crysten people haue mercy vpon all
the other multitude namely for the loue of them for thou
promysed Abraham to the we mercy vnto those. A grete
crites yf he coude fynde. i. ryght wyse persones in theym.
Also yf there wanted. v. of that nombze. And farther yf
he coude fynde but. xl. thou woldest for theyr sakes spare
all the resydue. Truly the charyte of Abraham was grete
whiche for all these wolde not leue and go from his cause
in to an other mater but rather came more nyghe by lytell
and lytell euer mekely callynge vpon the to the we mercy
descend yge from the nombze of. xl. to. xxx. from. xxx. to. xx.
from. xx. to. x. So yf he coude fynde. x. good & ryght wyse
persones his petycyon was thou shouldest not destroye those
crites for the loue of them. And thou blessed lord be mercy
fully graunted his askynge. Thy mercy is and at all tymes
hath ben so grete & boūtefull to wretched synners. Thou
doost not aske. x. ryght wyse persones and no lesse in nom
bze for why one ryght wyse man shall be herde of the for
an innumerable multitude of people. Wytnesse thyselfe
by the prophete Ezechiel sayenge. **Et quesivi virtū**
de eis q̄ interponeret sepē & staret oppositus
stra me p̄ terra ne dissiparē eā: & nō inueni.
I made inquisicyon. I sought one man amonges theym
all whiche in maner shouldest make an hedge that is to saye
shouldest be a defence. A fowle ryght apensit me to make in
terpellacyon for the erth to the intent I shouldest not destroye
it. A I coude fynde none suche. O synful & grete mercy
of god to all synners. one ryght wyse persone amonge all

the people shall be graciously herde for all the other mul-
 titude besyde. Is there not good lord our right wyse per-
 son in all thy chyrche / elles god forbede / namely hee it
 was promysed vnto saynt Peter. **N**on deficiet se-
 des tua petre. Peter thy sayth shall neuer faile / shal
 neuer be at an ende / therfore yf many be right wyse good
 lord be mercyfull and excusye thy mercy on vs for these
 sakes. Our owne cause is no wyse purposed as hee we doo
 the / we speke for our selfe / all though we be but asses &
 erth / also wrapped in many greuous synnes / yet blessed
 lord be thou helpe gyue vs leue to speke vnto thy hygh-
 nesse in this mater. If there be many right wyse people
 in thy chyrche myghtaunt / here be wretched synners for
 the loue of theyn be mercyfull vnto vs / that is to saye
 to all thy chyrche. If in thy chyrche be but a fewe right-
 wyse persones / so moche the more is our wretchednes and
 the more neede we haue of thy mercy. Therfore mercyfull
 lord excusye thy mercy / shewe it in dede vpon thy chyr-
 che. **Q**uia tempus est miserendi eius. for in
 so grete charites of right wyse people / tyme is to shewe
 mercy vpon it / call to remembraunce thy manyfolde and
 grete mercyfull dedes whiche be euerslasyng / lyke as
 thou thyselfe was at all tymes redy to execute mercy / tru-
 ly as Salomon sayd. **O**mnia tempus habet. Eue-
 ry thyng hath a tyme / and thou good lord our wote
 to shewe mercy in tyme conuenient. This is thy sayenge
In tempore accepto exaudiui te. I gaue au-
 dyence vnto thy petycyon in an acceptable tyme. The ty-
 me of the olde lawe tyme of cruelte / rygour and benige-
 nance hath ben in tyme past. for saynt Paule wyrteth.
Tertū quis facies legē moysi sine vlla mi-

seratione duobus aut tribus testibus innotat
In the tyme of Moyses who forer brake his lawe who
of the berynge wytnes of that transgressyon sholde suf-
fere deeth without mercy / so in that tyme no mercy was
shewed. The adulterer the wyfull manqueller or any
other transgressour of Moyses lawe if it be of the same
wytnes in the same was not spared nor pardoned but w-
out mercy sholde suffere deeth / not withstondyng the tyme
is now chainged. Now is the fulnes of tyme wherein the
gates of heuen be made open / & the treasure of grace & mer-
cy as a fountayne euer spyrngyng is shedde forth plente-
uously vpon every kynde of people / of the whiche tyme
saynt Poule spekerh sayenge. **Ecce nunc tempus acce-**
ptabile ecce nunc dies salutis. Beholde take hede
now is the acceptable tyme / now be the dayes of soules
helth. Now in the tyme of the newe lawe forgyuenes
was graunted mercifully of our sauour cryst to the thefe
a manqueller in the laste houre of his deeth / also to the wo-
man taken in adulterye with many other / wherfore yf
thy mercy ought to be shewed at any season it must specy-
ally be shewed now in this tyme of mercy. Whan cruel-
nesse was haboudaunt yf at any season thou couldest not of
thy benignyte but nedes must extort thy mercy / moche
more it is to be done now whan grace is haboudaunt & so
plenteuous. **Quia venit tempus.** For the tyme of
grace & mercy is comen and redy at hande. Eper an other
reason good lord with thy lycence / whiche sholde som-
what stee thy goodnes vnto mercy. Of a troupe amon-
ges vs cristen people some be so light & strayne of hemselfe
that anone with every blasfe of temptacyon they be ouer-
throwen / they will not in any condycyon respyte & with

stande by the dust folow the p^rcedent pleasures of this worlde
the flychyness of the fleshe. Sometime they be after fol-
lowe the flatteryng perillous weapons & impulsions of the de-
uylla be right glad to do whome the prophete compa-
reth to dust and not without a cause / sayenge. **Uanq^u**
pulsus que proicit ventus a facie tre. Suche
lyght & euill dyposed people of the worlde be in compa-
ryson lyke dust & is soone blowen a waye fro the groude
with every blast of wynde. Some also be of an other dyf-
posicion / whiche all thowge they be many tymes ouer-
throwen by the sodeyne blaste of temptacyon / nor w^oston-
dinge they tye agayne shortly washyng them selfe with
the waters of wepyng teares / & by better cōpuncyons of
penaunce makynge them stroge & tough / lyke as dust whā
it is tempered & made moyst with water w^orceth tough
in maner as erth or cley / soo that than it can not lightly be
blowen a waye with a blaste of wynde. All be it suche
persones be not very stronge of theym selfe / neyth^r longe
may withstonde temptacions without the helpe of more
stronger than they be. Certaynly a wall made of erth on-
ly without stones is but a small and feble defence / lyke
w^olse they that by penaunce haue consolydate theym selfe
shall be shortly woune & overthrowen / yf stones be wan-
tyng / that is to saye yf stronger in p^r sayth more constānt
in good w^orkes / erecte and set vpon a sure foundacyon of
stone be not present. Suche maner stronge and constānt
people dooth bolster and holde by bothe theym selfe and
other in crystes chyrche / they be lyke vnto pylers. Were
not the glayous martyrs of this maner whiche shedde
theyr blode for our sayuour Ihesu crystes sake / also the ho-
ly confessours and prechers of crystes sayth. Holy v^rg-
gyns whiche kepte theym selfe chaste and vndeuyled for

the loue of cryste. These lyte harde stones myght neuer
be greued and blowen do wne by any crafte of the deuyll
or by any sad eyne blasfe of temptacyon myght be moued
from theyr constancy. But good lord these stones plea-
sed thyng angelles whiche mynystr & do seruer vnto the
somoche that now they assuapte and take vp in to the
buyldynge of the hyghe cyte Iherusalem. And we that
are the remenaunt brynge without strength or myght &
lefte behynde are very feble and weake lyghtly ouerthro-
wen with euery blasfe of temptacyon. For this cause blef-
syd lord now is the tyme to execute thy mercy in dede
vpon thy chyrche / syth the pylers wherby it was seker-
ned & holden vp be taken a waye. **Q**uoniam placuerunt
seruis tuis lapides tuis. If these stones be with
dra wne / what remayneth but softe erthe / whiche with
euery blasfe of wynde is soone blowen a waye / yf it be
ones dyed. Truly this erth / these bytell bodyes of ours
wyl soone be dyed vp from doyng good merkes with-
out thou be mercyful good lord / & soone make them moyst
with the due of thy grace. And yf it be thy pleasure soo to
do / than shall the fontaynes of wepyng teares gysse out
and the erth that is to saye we wretched synners shall be
made stronge more & more by cōpuncion & wepyng for
our synnes / not apte to be blowen do wne with euery
blasfe of temptacyon / whiche shall be grete Joye to thy
seruautes / thyng aungelles / that also are very Joyfull and
gladde of one true penitent persone. Cryste our sayour
sayd. **G**audium est corā angelis dei sup vno
peccatore penitentiā agente. It is grete Joye to
all the aungelles of god of one synner that hath forsaken his
wycked lyfe / & with a good wyl dooth penance for the
same. If we ones be made moyste & tough on this wyse

nothinge shall than be wantinge but the hete of thy chryste
wherby we may be decocted & made harde as stones
that is to saye more stronge and stedfast in fayth and good
workes. Suche as shall preche thy gospel thorough all
the worlde muste be very stronge and constaunt whiche
thyng is yet to come as many of our holy doctours dooeth
bere wytnesse. For our lord thy sone Ihesu cryste sayd.
Predicabitur hoc euangelii regni in vni-
uerso orbe in testimoniu omibus gentibus.
The gospel of the heuently kyngdome the ordre & lawe
of crystes fayth shall be preched & taught thorough all the
worlde in wytnesse to all people & that done the worlde
shall be at an ende. Loo the wordes of our sauyour. The
worlde shall not be at an ende tyl his lawe be taught ouer
all. And as saynt Augustyne wytnelleth it is not yet per-
fourmed thorough all astryke / nor vnto this daye it is not
fulfylled thorough all the grekes londe / as Origine bereth
wytnesse. Wherfore saynt Augustyne vpon a season wy-
thge to a certayne man named Elichus the wed that the
prechyng of crystes gospel thorough the worlde / also that
all people shall be turned to the fayth of cryste / and crystes
chyrche shall be dylated & encreased thorough the worlde
is yet to come / whiche saynt Thomas confirmeth in the
fyrst questyon of the fyrst parte of his sōme. But blessed
lord whome wylte thou depute & let to do this grete my-
stery to preche thy lawes thorough all the worlde with-
out thou excercyse mercy shortly. For they that somtyme
were able to performe the thyng in dede be now taken
a waye (as we sayd) in to the heuently Iherusalem bycause
they were so pleasaunt in the syght of thyn aungelles. Also
they semed & were very apte in dede vnto the superne &
celestyall Iherusalem. Blessed lord we knowe well thy

po Wer is thou may Whan it shal please the create & make
ne We stones of þ erth leste behynde thou may make of us
no W beynge aloue as stroge & bolde to the We thy sayth &
cōmaūdementes as euer Were before in tyme past. This
erth is acceptable to thyn aūgelles / but for a trowth it shal
be more gracypous & acceptable yf thou Wyll put to & aug-
ment it w thy grace / therfore no W she We thy mercy vpon
thy chyrche mylptatū here in erth / for blessed lord thy ser-
uaūtes þ is to saye thyn aungelles shal be mercypfull to it /
they shal for the loue of our nature praye to thy hyghnesse
for þ hole cōgregacyon of all crysten people. **E t t r e e t s**
misererebunt. fōūde thou not many stones / þ is to saye
moche cōstaūt people Whan þ began to edely thy chyrche
Were not they Whiche thou dyd set in the fōūdacyon softe
& slypper erth / yes truly vnto þ tyme thou made the harde
as stones by þ vertue & strength of thy brennyng charyte
Peter þ heed of all other at the feryng of one hand mayde
or Woman seruaūt / dyd he not gyue place & denyed thy so-
ne Jhesu cryst his mayster / Was not also contencion & de-
bate amonge other of thapostles Whiche of theyn sholde
be chese & haue the soueraynte amonge them. & erther all
they fled for fere Whan theyr mayster cryste Was taken &
brought to Jugement. Lo how grete pusyllanymyte co-
wardnes & vnstedfastnes Was in them. But as soone as
the hete of thy charyte descended vpon them in þ symple-
tude of fyre they Were than made soo constaūt & sure in
theyr myndes þ from þ tyme for Warde by no drede thre-
tyng / nor psecucion they fered to the We thyn enballade
and cōmaūdement pronounsyng & expressyng thy gos-
pell to kynges prynces & other Wyse men of this worlde
Whome also they ouercame by the vertue of thy worde &
turned innumerable to the sayth & knowlegenge of thy

moost holy name. So good lord do now in lyke maner
agayn with thy chyrche militaunt/chaunge & make the softe
& supper esth in to harde stones/ set in thy chyrche stronge
and myghty pylers þ may suffice & endure grete labours/
Watchynge/pouerte/thurst/hunger/colde/ & hete whiche
also shall not fere the thretynge of prynces/persecucion/
neither deth/ but alwayne perswade & thynke with them
selte to suffice w a good wyll sclauders/shame/ & all bydes
of turmentes for þ glorie & laude of thy holy name/ by this
maner good lord þ trowth of thy gospel shall be preached
thorough out all the worlde. **E**t tunc bñt gētes no
men tuū dñe et oīns regi s terre gloriā tuā.
Wherby not onely the bulgare & comyn people shall fere
thy name/ but also all kynges and prynces of this worlde
shall dzebe thy magnificence and glorie. All fere of god/
also the contempte of god cometh and is grounded of the
clergye. for yf the clergye be well & ryghtfully ordred gy-
uynge good example to other of vertuous lyuynge/ With
out doubte the people by that shall haue moze fere of al-
myghty god. But contrary wyse yf the clergye lyue deso-
lately in maner as they sholde gyue no compte of theyr lyf
past & done before/ Wyll not the lay people do the same: it
is to be thought they wyll. And what foloweth: truly
than they shal let ytell or nought by almyghy god. Ther-
fore by vs of the clergye dependeth bothe the fere of god
and also the contempte of god. For of a trowth yf euery
persone of the clergye fro the hyest degre vnto the lowest
were able & worthy to occupye theyr comes and places
euery man accordynge to his degree/ & euery one of them
wolde execute all þ perteyneth to his offyce quykly With
out faynyng or paralyte/ & With ardent sayth/ than the
moost harde hetted creature þ myght be founde amonge

all people coude not but loue and bryde our lord god/also
by theyr good & vertuous lypynge / they sholde in maner
be compelled to the seruyce of hym. O blessed & happy be
those persones y at any season shall se this thyng in dede
that is to saye / Whiche shall beholde thy chyrche mylitarie
ones set in a ryght ordre thozugh euery degree. O most
mercyfull & blessed lord make ones an ende & synnyshe the
buydynge of thy chyrche y thou beganest a longe tyme
past / that now a grete whyle hath suffred moche wrothe
Exercyse thy mercy vpon the grounde werke of it vpon
our fragyltye / y accordynge to the wordes of saynt Poule
Superedificati sup fundamētū apostolorū
& prophetarū: ipso sumo angulari lapide xpo
iesu in quo omnis edificatio crescit in templū
sanctū in dño. We may be superedificate vpon crosse
the very foundacyon of thapostles & prophetes Joyned his
to hym the most hygh corner stone / in Whome & by Who
me began & encreaseh euery edyfycacyon & cōgregacyon
of crysten people in our lord. Than Without doubte all
people shall fere the excellence of thy holy name. All kyn-
ges & prynces shall glorifye & worshyp the With all theyr
true & holy seruyce. A thousande paynyms / sarasyns / and
Jewes shall be turned vnto the / lyke as Whan the fyrste
foundacyon was set of thy chyrche somtyme. iij. thousande
now. v. thousande / now more / now lesse / We than cōuer-
ted vnto the fayth. If it were than so profytable Whan y
fyrst buydynge was begon / how profitable can be thought
shall it be Whan all is perfyte synnysshed & perfourmed.
Quā edificauit dñs syon. That is to say / our lord
hath perfourmed synnysshed & set a due ordre in all his chyr-
che / Whose glorie & worshyp stondeth not in sylke copes of

by precious stones craftly brydged neyther in plate of golde
nor in any other werke or ornament be it ne-
uer so richely garnished with precious stones. These
the Jewelles in the olde temple were necessary to be had
as bled for apparayle of the byshop & other prestes my-
nistringe the olde lawe. But syth it is so all theyr doyng
was but onely a shadowe & figure of thynges to come
therfore now we may not seke þ outwarde glory & wo-
rshipp of the body but onely the inward honour & profyte
of þ soule. The thynges þ was signified in the olde lawe
by golde & chennes of conscience. And by precious stones
vertues of the soule. As saynt Poule wynteth sayenge
Gloria nra her est testimoniu scientie nre
But Joye is the testymony of a cleane conscience whiche
Joye without fayle shone more bryght in the poore apo-
stles than doth now out clothes of sylke & golden cuppes
Truly it was a more glorious syght to se saynt poule whi-
che gave his lyvinge by his owne grete labour in hunger
thurst watchyng in colde goyng wolward & beryng
aboute the gospell & lawe of cryst bothe upon the see & on
the lande than to beholde now tharchebysshoppes & bys-
shoppes & theyr apparayle be it neuer so ryche. In þ tyme
were noe chalyces of golde but than was many golden
prestes now be many chalyces of golde & almost no gol-
den prestes truly neyther golde precious stones nor glo-
rious bodylly garmentes be not þ cause wherfore kinges
& prynces of þ wolde sholde dyde god & his chyrche for
doubtes they haue sette more worldly rychte than we
haue but holy doctryne good lyf & example of honeste co-
uersacyon be the occasyons wherby good & holy men also
wyched & cruel people are moued to loue & seue almyghty
god. Cruell Attila fered Leo þ pope wyched Totila dyed
xx. lvi.

Saynt Benedicte the monk / & Theodosius the emperor le
red Saynt Ambrose / & Why truly because they herd the
doctryne / & sawe theyr lyues so good & honeste. O blessed
lord ho so glorious & beautifull sholde thy chyrche be if it
were garnyshe & made fayre with suche vertuous crea
tures / for than sholde all people here thyn holy name / & all
kynge & prynces shold byde thyn excellent glory / & thou
wolde edifie & orname thy chyrche on this maner. **Vnde**
bit in gloria sua. Than shall it be seen in a synnyge
garment of dyvyn grace / gyfte to the golden wysdome
of holy scripture / & garnyshe & robe aboute to all maner
precious stones for þe dyversyte of vertues / whiche glory
shall blynde þe worldly syght of kynge it shall turne the
hertes of prynces from voluptuous delectacyons / & perswade
thorough vnto þe myndes of all people moche more than al
the ryches of this worlde. The holy apostles were glorious
not by gold or syluer / sylke & precious stones / but onely by
theyr vertues / saynt Peter sayd. **Aurū et argētū nō**
est michi. I haue neyther golde nor syluer / not with
standinge in þe name of cryste he made a lame man to go /
also repled from deth to lyf a deed woman. Poule in lyke
maner whiche had noo worldly rychesse but gate his ly
uynge wth his owne soze labour / made hole one þe was
borne lar in to this worlde / & deliuered an other whiche
was bereo with a wycked spryte by callinge vpon the
same name Jhu. Saynt John the electe byrgyn of god by
his prayer turned brāches of trees in to golde / he dranke
venym & popson without hurte / & restored many dect fol
ke stolpe agayne. Saynt Bartholme wth in þe presence of
kynge Doletius by his prayer to god caused an horrible
& fereful deuyl to go out from anydell. The holy apostles
were endued with these & many more meruailous actes

Whiche almighty god wrought in them by thier prayers
Our blessed lord gave no heed to the goodly apparell
of thier bodies for they had none suche / but he regarded
onely the desirous & fastenelle of the soule that is to saye
he byde beholde thier stedfast & grounded sayth / bothe
hope & charite was in them they were synnyng in sayth
stedfast in hope / & brennyng in charite / who so euer had
so grete sayth all thynges sholde be possible for hym to do
for our sayour cryde sayd. **S**i fide habueritis si-
cut granu sinapis diceretis moti: transi hinc
et transibit / et nichil impossibile erit vobis.
If your sayth were lyke vnto a mustarde seede corne / whi-
che is lytell in quantyte betokenynge mekenes / it is also
bytynge and sharpe in the mouth / spynepenge feruente
charite / might saye vnto a mountayne remoue and
go from hense / and anone at your comaundement it sholde
so do nothyng sholde be to you impossible. Good lord
of whom had the appostles soo grete sayth but onely of
the. They sayd. **D**omine adauge nobis fidem.
Lorde encrease our sayth. for as moche as thou arte the
same god and a lyke plenteuous in mercye as euer thou
were / so do the we mercy vpon thy chyrche afresh / for it
is tyme to do / syth our sayth beynneth to fayle & wane
scante. Make perfyte the buyldynge of it. Graunte that
it may shyne in gloire. Augment and encrease the sayth
of thy chyrche / wherby it may be graciously herde of the /
and werke meruaylles to the intent that all people sholde
fere thy blessed and holy name / and kynges of the erthe
bryde thy gloire. Soe that in conclusyon all the worlde
may loue the / worshyppe the / and fere the. Sayenge.
Quia dñs edificauit syon que nūc videtur

in gloria sua/resperit in oratione humiliter
no spreuit precē eoz. Our lord hath edified & build-
ed his chyrche strongly vpon a sure foundacyon whiche
now is seen in welch & gloire endued with many noble
vertues/he hath also looked vpon y prayer of meke people
& graunted theyr petcyon. ¶ Now foloweth the seconde
parte wherein we be taught to moue the goodnes of god
vnto mercy/by the euertlastyng remembraunce of his be-
nefeytes. Of a trowth a grete parte of recōpence for a good
tourne done to any persone is not to forgete it/but rather
haue it contynually in remembraunce. One of the gretest
vnyndnesses that may be is this/yt we forgete and put
out of mynde kyndnes & benefeyce all gentylnes the we do
vnto vs/no thyng may soner remoue & put a waye noble
and lyberal myndes from vs. And contrary wyse he that
wyl remembre a good turne or benefeyte is worthy to
haue gentylnes & lyberalite the we do to hym. And what
shal we do/what recōpence shal we make for the grete
benefeyte gyuen to vs/that is to saye/for this mercyfull
erectōn & buyldyng of crystes chyrche/to the intent it may
euer be had in memory/not onely of vs/but also of all that
shal come after vs/we shal wyte this benefeyte/& so keue
it in perpetuall memory. ¶ This is the moost sure waye of
all other to cause a thyng longe to be had in remembraunce
that they whiche shal come after vs may knowe the very
trowth of the grete goodnes & mercy of god the we do in our
dayes. For As Moyses leste in holy scripture many meruey-
lous and wonderfull thynges the whiche almyghty god
wrought in hym for the erudyon of the Jewes. And yt
he had not so done peraduenture we shoulde now not haue
had knowlege of them. Also the holy euāgelys leste be
hynde the goispelles wyrtē by theym of crystes myracles

sheweth here in the firsteuer worthy to be had in mynde
whiche perchance we shold not haue knowen yf theyr
wytynges had not ben. Therefore syth our lord god most
beneficall hath gyuen to mankynde so many grete bene-
feytes bothe in tholde la we the tyme of Moyses/ & in the
ne we la the tyme of cryste our sauour/ after that rede-
med man with the moost precious blode of his onely be-
gotten sone/ fouded & endued the chyrche of cryst with soo
holsome doctryne/ & stablyshed the same by the wynges of
so many grete myracles/ also by þe deth of many holy lay-
tes/ fether syth he is aboute to byngne our soules to hym
by so many dyuers meanes/ not with stōdyng we slpye
do wne from his handes ouerthro wen & oppressed by the
grete wepght of our synnes in to the foule claye and fyl-
thynes of worldly concupiscences/ yf he now wyll bou-
chelaue after so many unkyndnesses the wed on our pat-
tye to exercise his mercy agayne vpon vs/ Were not these
grete benefeytes worthy neuer to be forgotten. Sholde
they not be comended & lette in perpetuall wytynges to
the laude of the grete mercy of god. Therefore **S**criba-
tur hec in generatiōe altera et populus qui
creabitur laudabit dñm. let them be wyten euer
to be had in mynde of other generacyons that all crysten
people to come here after may by those manyfolde bene-
feytes gyuen vnto vs laude & prayse almyghty god. An
euyl tree may byngne forth no good fruyte/ than thus/ the
people whiche is ones euyl bypoled and drownded in the
malice of synne/ how may be thought that the posterite
of theyn shall be good/ without almyghty god make it of
nought. Our blessyd lorde is of power to reple by & make
of stones as good people as he wolde haue. Sythe we
now be wrapped in so many greuous synnes/ the people

Whiche here after shall come of us can not be good and
well ordered/ Without that almyghty god make the people
noughty after Whan that people shall knowe the thyng
ture bothe out of thynges & thet of one clennes/ also out
wretchednes & thet felicitye. How moche shall they be
bonde to god & how grete laude shall they gyue vnto him
for of a trouth no man can knowe the valure sufficiently
of a grete gyfte or benefyte/ Whiche knoweth not how
grete hurte other haue suffered for lacke of it/ also what
domage his selfe shoulde endure yf he wanted the same.
Therefore. Populus q̄ creabit laudabit dñm.

all crysten people here after to come redynge & vnderston
dyng & grete benefytes gyuen by almyghty god in our
dayes shall laude and prayse hym in thet tyme/ & not care
leses. But wherfore shall they prayse our mercyfull lord.

Quia prosperit de excelso sc̄to suo. Surely by
cause he looked downe mercyfully vpon vs from heuen/
Why so dooth not god se all þat we do/ is not every thyng
naked and open to his syght/ What nedeth than to saye he
looked downe from his hygh holy place/ peraventure be-
cause prosperite is to loke after/ truly the more greuously
that synners haue offended and trespassed agens almy-
ghty god/ the sorer they be gone a waye from hym. For
this cause. Syth after the grete innumerable benefytes
gyuen of our mercyfull lord/ Where also to maner he
myght haue done noo more for vs/ yet we fall conyn-
ally in to every synne & wretchednes/ truly this our grete
vnsynnes hath chaled vs so farr a waye from hym that
meruayle it is he wyl vouchsafte to loke so farr downe
to our ingratitude done vnto his gentylnes/ Whiche also
brought the people of Iherusalem out of egypte so meruay-
lously With so many straunge tokens and wondrous cau-

led them to passe a foete through the reed see dyde shod they
Whiche sente downe from heuen aungelles tode & other
wyse soules curie thes in quaryles/ caused water to flow
out of the harde stone for thet relefe/ gaue them byctore
of all theyr enmyes/ made the flode of Jordan to leue his
naturall coure and turne back ward/ deuyled & parted
the londe of behelle accordyng to the nombre of the try-
bus and hundres of Jitapell/ soo many as were orde-
ned to haue possedyon/ and soo oftentymes had mercy on
them after they comyted ydolatrie/ Whiche also called
vs vnto grace/ where naturally we came of the gentyles
and graffed vs in the very olyue tree of sayth/ suerryng y
naturall bowes of it to be cut a way/ the olyue tree sygne-
fyeth the people of Jherusalem. Last he spared not his o lone
sone but gaue hym in redempcyon for vs all/ not withflon
dyng we brynke & moost brynke wout mesure take
no hede thynke not how moche charite of god is the wed
to vs/ but forgete & in maner despyle to sole we & do after
our mercurall lord for his grete merytes vpon synners. O
tough & stely herres o herre more hard thā styte or other
stone. O grete brynkynnes wherby we are made so ferre
a way fro god/ it is meruayle & in maner aboue all mer-
uayles to knowe hym luke so ferre do we in to so grete ex-
tremyte of ingratitude/ therfore let these meruaylous bfi-
lytes of god be wyse for a cōtynuall remembraunce of all
crysten people to come after vs. **Q**uia prosperit de ex-
celso scdō suo. who loked downe so fere truly our loz
de god Whiche made al thynges of nought & is almighty
he may doe what hym lyke. from what place loked he
downe/ verily from his o lone hygh & holy palays. And
whether in to a lowe & straunge place not hals wch/ he-
uen is of a grete heght/ namely heuen of all heuens is

so hygh that none aduersarye of god may attayne oꝛ come
theder/it is soo holy that noo spotte of synne may be in it.
And laste it is soo moche improved vnto almyghty god
that none of his enemyes may there haue any parte with
hym. And this erthe whiche we wretched synners doo
enhabyte is not sette vp on hyghe/but do wne in a lowe
place full of synnes and wyckednes in euery parte of it/
Wherin also deuylles haue domynacyon/Whome saynt
Boule calleth pꝛynces/potestates/a rulers of the worlde
and of synfull soules. It pleased almyghty god to loke
aferre do wne from that hyghe place in to this erthe soo
lowe a place. from that so holy a place in to this worlde
a place boyde of all holynes. He loked do wne also from
the place wherein none of his aduersaryes shall be parte
takers with hym in to this soo straunge a place where as
his aduersaryes haue domynacyon/Where also soo many
grete unkyndnesses be exercysed agens hym. **D**omi-
nus de celo in terram asperit. Our blessed lord
hath loked do wne aferre with his eye of mercy from the
hyghest heuen in to the erth. But to what purpose/what
entent vnde he soo loked he do wne to haue any pleasure
worloly/oꝛ elles to here the voyces of good and right-
wyle people whiche lauded and prayed hym. Nay very
ly/but onely to here the cryenges/weppnges a waylyn-
ges of wretched a unkynde people. Also to here the way-
lynges of those y^e kne we not themselfe when they were
set in honour and prosperyte/nether gaue laude a prayse
vnto our lord god as they oughte to haue done of theyr
duty/but bitterly put oute of theyr mynde and forgate
his manyfolde grete benefaytes/nether gaue thanks
for theyr but rather fell do wne in to all the synnes
and enseruable pleasures of the flesh/vnto the grete

by the worshippe & shame of almyghty god so moche as laye in
them. What folowed almyghty god suffered those people
to fall in to the power of theyr enemyes & they anone to
be them pryloners & so taken bounde faste and mpleably
stretched them in bondes ropes & fetters of synnes in the
whiche mysery many of our forefathers perpyshed & were
dampned eternally. But whan y posterite of them sawe
theyr destruccions & myseryes callinge to mynde y good
nes of god & theyr owne unkyndnes / they were moche
penitent for theyr offences & myslyuynge. Wher with out
moost mercyfull lord beyng moued of his goodnes to ex
ercyse mercy / looked downe from his holy place heuen of
all heuens in to the erth. **Ut audiret gemitus co
peditoꝝ et solueret filios interemptoꝝũ.** By
cause he wolde here the waylynges of pryloners fettered
and bounde with the bondes of synne & unbynde oꝝ set
at lyberte the penytent chyldzen / whose forefathers were
dampned / we shall wyte this goodnes of god & put it in
a perpetuall memoꝝ to the intent all that here after be to
come may they we eche one to other how mercyfully our
lorde hath delte with vs in y whiche one thyng he shall
exhybyte & she we so grete mercy to vs that it is not possy
ble for ony tonge to tell oꝝ to be expꝛessed in woꝝdes / not
withstondynge god that is so ryche & plentuous in mer
cy shall thynke it but a lytell / wherfore he shall adde & en
creace it moꝝe. This blessyd lord shall not onely delpyer
vs from our wretchednes / but also of his mercyfull lybe
ralyte / he shall set vs in grete honoures. I can not she we
how a persone beyng in thꝛaldome myghte haue moꝝe
honour than to haue his pleasure & be honoured in the sa
me places where his capital aduersaryes coueyted moost
to be honoured. The deuylles studied to gete honour in

Two places chesely in heuen and in erthe. In the erth the
hebze wes had suffycient experyence from Whome they
toke a way the honour & worshyppe of god almygh-
ty/enforcyng them to comytte pdolatre. And now they
assayle vs With thousandes of gyles and fraudes / chalen-
gynge the domynyon and po wer of this Worlde to them
selfe. In heuen also from Whens they Were expulsed for
pyrde / they toke vpon theym and Were aboute to blupe
the honour of god to themselfe / for lucyfer the chiefe capy-
tayne and ryngleder of them (to Whome many othe con-
sented) sayd. **A**scenda & ero similis altissimo.
I shall ascende and be lyke to god. But now to our pur-
pose. Our blessyd lorde and mayster shall make vs ho-
nourable in bothe places. fyrste here in erth in his chy-
che myltaunt he shall gyue vs po wer to preche & she we
the vertue of his moost glozvous name to all people vny-
uersally / Whiche shall be a very worshypfull offyce. for
by that saynt Doule Was called the chosen vessell of al-
myghty god to bere aboute that honourable name / and
boldly she we it / not onely to the bulgare and comyn peo-
ple / but also to kynges and prynces of the erth. Also noo
thyng may be more greuous vnto our enemyes then it.
for they contynually blasphem the moost holy name.
for this grete honour it foloweth. **A**t annuncient
in syon nomen domini. Our lorde shall set the my-
nysters of his chyche myltaunt in honour / that they may
she we vnyuersally his holy name to all people. In heuen
also from Whens Lucyfer and all his company Were de-
fecte and caste out / we shall laude the name of god With
out ende / and there she we to his honour his manyfolde
dedes of mercy / gyuyng thanks vnto hym that we
haue scaped by his benefytes / the snares and daungers

of all our capytall enemyes/ We shall be exalted into that
heuenly Iherusalem/ from Whens they were throwen
do wne accordyng to scrpyture. **D**eposit po-
tentes de sede & exaltant humiles. Almygh-
ty god deposid and put do wne from heuen proude Lu-
cyfer With all his company/ and exalted meke people in
to that glorious place. More ouer/ What soeuer We doo
here in this chyrche mylytaunt/ by prayer/laude/or any
suffrage to god/ the same is borne vp by his aungelles in
to the heuenly Iherusalem. For the Whiche it foloweth.
Et laudem eius in iherusalem. The aungel-
les shall bere vp all our suffrages done to the laude of al-
myghty god in this chyrche mylytaunte/ vnto the cele-
styall Iherusalem. ¶ Whan our lord hath delyuered vs
by this maner from the bondes/ setters/ and all bondage
of our enemyes/ and made vs able in vertues for to pre-
che and shewe his blessyd name vnto all his people/ than
doubteles not onely the comyn people/ but also kynges
and prynces shall come togyder in one to serue and laude
almyghty god. ¶ Than blessyd lord shall the people fere
thy name/ and all kynges shall drede thy gloze and ma-
gnyfyce/ that is for to saye/ Whan our lord of his good-
nes shall chaunge and tourne the softe and syllyper duste/
sygnyfyenge Wretched synners in to tough erthe by we-
pyng and true penaunce for theyr synnes/ and after that
make theym harde as stones by brennyng charyte/ apte
and able for to suffre grete laboures in the Wyng bold-
ly thy glorious name thorughe out all the worlde/ spre-
dyng and folowyng ouer al the doctryne of thy gospelles
gyuyng also example of good and honest conuersacyon/
to the ende that all the people in this worlde may be ga-
thered in to one flocke/ and the chyrche to be knytte togy-

ber in one sayth hope & charyte / Wherefore this is added.
In conueniēdo populos in vniū et reges
be seruiant dñio. If it wolde please our lord god to
shew this grete goodnes & mercy in our dayes the me-
moryall of his so doyng ought of very ryght to be leste in
perpetuall wytyng neuer to be forgotten of all our po-
steryte that euery generacyon to come myght loue & wor-
shyp hym tyme without ende. But in soo moche as noo
thyng in this lyfe can be ferme & stable without the helpe
of god / therfore in this thyrde parte we are taught to ma-
ke our petycyon vnto our blessyd lord that he vouchesaue
of his goodnes to susteyne & holde vp his chyrche mylly-
taunt in the same ordre & course that we haue spoken of
to the intent after þe Journey performed in this lyfe it may
the sooner ascende & come to the petes whiche euer shall
endure in heuen. Truly or euer this ordre & course of this
chyrche myllytaunt be synysshed accordyng as we haue
shewed shall be so many anguyshes & tribulacions in the
sayd chyrche of god as neuer was sene or herde before vn-
to this day / whiche thyng cryst our sauour wytnesseth
sayenge. **E**runt dies ille tribulationis tales
quales nō fuerūt ab initio creature quā cō-
didit deus vlcq; nunc neq; fient. Holy interpre-
tours of scrypture saye there was neuer so grete pertur-
bacyon before tyme / neyther shall be here after as is to co-
me in the tyme of Antecryste / in whiche tyme shall be soo
grete trouble & sozo we amonge crysten people that with-
out our lord deliuer them & put to his helpe the sooner
almost all shold petysh. For hymselfe sayd. **N**isi bre-
uiasset dñs dies nō fuisset salua omnis caro
If almyghty god had not ordeyned the tyme of antecryst

to be shewen man almost than beyng thus sholde be
said. Thus our most louinge mayster Criste giveth
monycon unto his chyrche myghtaunt here in erth of the
tribulacion to come lest perauenture suddenlye sube-
wares it fall in decaye. And though it were soe wthall a
griuous for the chyrche to here these sayd wordes / neuer
theles constant myght rise agayne by an other sayenge
of our sayour. **Ecc ego habiscu sum omnibus
diebus** blos ad cōfirmationē seculi. Beholde I
am with you continuallye vnto the worldes ende. And in
an other place he spake these wordes folowynge whiche
petyne more vnto this mater. **Sed propt electos
quos elegit breuiabit dies.** God shal make shorte
the tyme of tarryng for the loue of his electe people / lest
they by the gretnes of that tribulacion sholde fall from
the trouth of crystes sayth. For these wordes of almyghty
god it is noo meruayle yf our moder holy chyrche ones set
and ordred in the course of vertue & in the waye of ryght
wyse conuersacion / desyre to knowe the ende of her labours
and traualles also the shortnes of her dayes / wherfore it
foloweth. **Respondit ei in via virtutis sue: pau-
titatē dier meor nūcia michi.** None doubte of
this was wyten of syon / and as we sayd syon sygne
fyeth the chyrche / therfore the chyrche myghtaunt stablys-
shed and edyfied in vertue to the bittermesse beyng in
mynde the wordes of Crist for the tribulacions to come
maketh answer to hym in the course of her vertue desy-
rynge to knowe the shortnes of her dayes / and where as
prayers made vnto god for a good entent may not be un-
profitable / therfore in this cause the chyrche asketh helpe
of god. For cryste sayd. **Vigilate itaqz omni tem**
A.

poze orates vt digni habeamini fingere ista
oia que futura sūt. & wake & be alwaye in prayer &
ye may be worthy and able to flee these troubles to come.
Whan a shyppe is ones set in course to seyle vpon the see
yf in þe meane season a sodayne tempest of water or wynde
become ayens þe shyppe/it sholde be a grete impedymēt
vnto the goynge forth warde/so without doubte whan
the chyrche myghtaunt shall be dyrected by almyghty god
in the waye of vertue yf in the meane tyme grete tempest
of temptacyons & many stormes of trouble mete sodaynly
& come dyrectly ayens it / grete hurte & let sholde folowe
in the passage. for this cause the chyrche bawynge knowe
lege before by our sayour cryst of þe trybulacions to come
also that prayer is the onely remedy for þe same/maketh pe
tycyon to god þe her course be not withstande & letted/ney
ther to be called agayne in the myddes of her Journey by
those trybulacions/lapenge. **Q**uere uoces me in di
midio dier meoz. Blessyd lord sayth our moder ho
ly chyrche suffice me not by these trybulacions to be called
agayne in the myddes of my Journey/in þe myddes of my
dayes/so many perylls & Jeopardyes be vpon þe see / that
who soeuer shall seyle ouer it must nedes be desyrous to
come vnto an haven / namely to þe haven wherein is tran
quyllite & rest without peryl. Lyke maner it is in þe grete
see of this worlde / for in it be soo many sodayne stormes &
peryllous blastes of temptacions to mete vs on every syde
that syth the pozte where vnto we be goynge is of soo
grete surete/no meruayle though the chyrche myghtaunt
desyre and make haast to come vnto it. Also it is greuous
vnto the sayd chyrche/yf at ony tyme the passage sholde
be flaked or put abacke compynge vnto that quyet ha
uen. Therefore is no pleasure in this worlde to cause it re

mayne wherfor it perceyueth well that nothyng bre-
der the same is stable. All is but vanyte. One genera-
cion gooth an other cometh. They that were afore our
tyme be now passed and gone. And now man perceyueth
the grete damage whiche we suffre by the abience of ma-
ny of theym. Who is now so stoburne and euill wylled
that his herte coude not melte and be kyndeled with the
fret of charitee if he myght here the apostles preche in
the constant fayth of martyrs and haue at hande the
holy conuersacions of confessoris. If now were some
my layntes yet alyue in the chyrche as were before in ty-
me past that euery one of vs myght be in theyr compa-
ny whan we wolde. It is not possyble to se the what
pleasure we sholde haue in theyr holy prechynges / con-
staunce of fayth and holy conuersacions / also what good-
nes we sholde purchase vnto soules by the reason of the
same. Than of a trowth we sholde be desyrous to come
vnto that porte where noo succession of generacyon is
but all eternyte without chaunge as in heuen where al-
myghty god is resydent. For this our moder holy chyr-
che prayeth & she be not letted nor called a way by world-
ly temptacions from the begynnynge of her Journey
saynge. **Q**uoniam in a generatiōe in generationē an-
ni tūc. Here in the erth is dyspyson of generacions from
one vnto an other. Whan one is goynge / an other cometh.
But good lorde there is none suche where as thou arte
for thy peccas thy tyme shall euer endure. Thyne eternall
contynuaunce shall be moche more excellent and moche
fetter above the perdurauce of heuens or of the erthe.
Of the erthe it is sayd thus. **G**eneratio preterit
generatio aduenit terra autē in eternū stat
Generacyon gooth / generacyon cometh the erth stondeth

erth but almyghty god was afore the erth. We se also the
erth taketh his goodnes & persecucion of an other as the
sonne. for in the absense of the sonne the erth is dead and
inmaner naked without any comforte: at the comynge
agayne of the same it is cladde & covered with all manner
of fayrenes. Than thus that thyng whiche taketh his
persecucion of an other muste nedes without doubte re-
ceyue his essencall beyng of an other: the erth dooth in
lyke maner as we haue the weed: therefore he hath his be-
yng of an other: & that thyng of whome he had his be-
yng must nedes go before and contynue longer than it.
The maker & begynner of the erth was almyghty god.
As it soloth. **I**nitio tu dñe terrā fundasti.
Lorde thou made the erth in his begynnynge: therefore
god was before the erth: & not onely before the erth: but
also before heuens. for we se and beholde the more som-
tyme full of lyght & somtyme without: whiche lyght the
receyueth of the sonne: of whome also all other steres ta-
ke theyr lyght. The sonne gooth somtyme from vs: & ano-
ne it cometh agayne: no w it ryseth & anone it gooth do-
wn: not with stondyng he kepeth his course without fayle
of whome receyueth the sonne his course: beyng onely
of almyghty god: for by the commaundement of hym it is
borne aboute in the orbes above: lyke as other celesyall
bodies be. for a conclusyon it soloth: all they haue
theyr orbe & beyng of almyghty god. **E**t opera ma-
nū tuā sunt celi. Good lord thou onely made the
heuens: & of the they haue the naturall course in theyr mo-
uynges. By this we perceyue for a trouth that heuens and
erth had theyr begynnynge & infynityon of god: they en-
dure and contynue onely by his mercifulous power: also
they shall haue an ende of this condycyon they be in: no w

Yohan it please god. for it is written. **Celi et terra**
transibunt. Heuen & erth shall haue an ende. Ouer-
myious blindness of mortall creatures whiche theyll not
suffre vs to loke by and remembre the scripture of yeres to
come wherof shall be none ende for the tyme of our lyfe
is here so shorte and soone passed awaye: all the tyme the
lyfe theyll shall soone be at an ende. Why do we not speke
vs hastily to come vnto that rest of eternyte whiche may
be obtayned by our lytell and shorte labours here: rather
than folow the voluptuous pleasures of this world:
wherby we shall come into euerylastyng detestacions
and miserye in hell. for wher almighty god is resy-
dent all thynges be good: whose goodnes is incommurable
and euerylastyng. Every thyng in this world is caduke
transitory & momentane: all beluys in this lyfe endu-
ereth but a shorte season: no generacyon shall longe be per-
manent. Heuen & erth shall haue an ende: wherfore it fo-
loweth. **Ipse peribit tu autē perimāis.** He-
uen & erth shall perishe: but thou good lord arte eueryla-
styng: how shall they perishe & be at an ende: truly none
other wyse but they shall be charged into an other condy-
cyon than they be now in: heuen shall bene where the erth
is now: moche to saye: both shall be charged & made newe
like as our bodies after the generall resurreccyon shall be
in an other condycon: not that heuen & erth shall haue
ne the substance of ether our bodies: but a newe condy-
cyon of substance: theyr bodyes shall in manner be olde
& newe: for they shall chaunge & doo alwaye theyr
olde condycon: lyke as we myght saye they shall doo of
theyr olde garments & doo vpon them newe. The pro-
phete sayth. **Quasi cucullum veterascens**
Tu shall waxe olde lyke as dooth a garment. Not with-

condempne they shall be chaunged ne were set in a better
condempn than they were in before. Saynt Peter sayth
Nouos. n. celos & noua terra expectamus
We desyre a newe heuen & a newe erth/more other wyse
ment/but in a newe condempn of substance/lyke as in
chaungynge our clothes/ we do of the olde & put on newe.
So the heuens after theyr olde condempns taken a way
shal be renews in to a ferre better maner/they shall be co
uered with a more noble couerynge by þe comaundement
of god/It foloweth. **E**t sicut opusculum mutabis
eos & mutabunt. It is accordynge to reason þe every
thyng create in ordre at þe last must nedes attayne vnto þe
thyng whiche is moost hygh in perfeccion/of to whome &
by whome all other doth depende & haue theyr begynnyng
it selfe dependeth of no thyng but may haue all þe it hath
of it selfe suffysynge thyselke haboundantly ne thyng no
thyng of any other & al other hath nede to it/as wel man
as other creatures vpon the erth. The erth also heuen & al
thynges conteyned in þe circuite of the heuens haue nede
to it. The generacions of men shold not longe lyue yf they
were not nourished w the fode & scrute þe groweth vpon
the erth/also they coude not be brought forth but of þe erth
It selfe erth sholde al way be bareyne & without scrute yf
it receyued no moisture & hete fro heuen. The inferiour
orbes in the heuens be ledde aboute in theyr course by the
first orbe. And laste the first orbe hath all his vertue and
strength of almyghty god encreaser of all thynges. For
as moche as almyghty god hath noo thyng aboute hym/
wherof he myghte take any thyng for his perfeccion/
therfore he is moost hygh/moost perfecte/all good/and it
selfe goodnes/haupnge euertlastynge perduracyn/with
oute begynnyng/without ende/before every thyng

and cause of alle thynges / of Whome every thyng re-
ceyvethe his perfection and is made of nought / Whiche
gave vnto all creatures apte and convenient strength
and may take it awayne when his pleasure is soo to doo /
Notwithstanding he is alwaye one immutable and
without transmutacyon in all his actes / Wherfore it is
spoken vnto hym. **Tu autem idem ipse es & an-
ni tui non deficient.** All earthly thynges be mutable
and shall have an ende / but thou good lord arte alwaye
one without chaunge / & thy yeres shall neuer faylen thou
arte everlastinge. Then sayth our blessyd lord is auctour
& maker of all thynges also hath dystyncte & ordred them
in so metuapulous good ordre made sayre & certeyn with her
besetres / & with bestes the water with fyshes / the ayre
with byrdes / and the heuens with sterres. In all these is
grete pleasure & sayrenes for our bodyly eyes to beholde.
Our best & moost benygne lord god made all these comyn
bothe to ryght wyse & vntyght wyse people / for his frend-
des and for his foos. **Qui solem suum facit oriri
super bonos & malos.** Whiche maketh his sonne to
sprynge & shyne bothe vpon good people and euyll. For
as moche as our blessyd lord hath gyuen vnto all these
cudlike and transitorye thynges soo grete sayrenes as is
dayly perceyued and seen / he hath grete beaute and bryght-
nesse shall we thynke hath he gyuen vnto these eternall
places wherein his selfe is enhabytant and abydyng.
Sayth he hath endewed the hous of men / that is for to
saye this worlde with so many comodities / he hath moche
more hath he ornate his owne place and royall habyta-
cyon. And laste sayth he hath gyuen vnto this noughty
worlde soo many grete pleasures / comen bothe vnto his

friendes and his enemyes nedes must be sette more good
lyneste and pleasures Where lyght is inaccessible whiche
noo tonge can expresse neyther mynde thynke prepared
made crye in his place celestyall to his friendes that serue
hym diligently & louingly in this lyfe. The chyldren of
our moder holy chyrche whome the myrtyres & seruan-
tes of almyghty god haue regenerate by the wordes of
the holy gospell shall without fere or drede be inhabytant
& abydyng in this holy place / wherefore the chyrche sayth
vnto god. **E filij seruoꝝ tuoru habitabunt.** The
chyldren of thy seruantes shall be pmanent in thy sanctuary
Lo in these wordes the chyrche blessh mekenes & lowly-
nesse callinge the inherytours of heuen not her chyldren
but the chyldren of the seruantes of god. For saynt Poule
whiche named hymselfe goddes seruant called those peo-
ple whiche he gate by prechyng of cryste la we his
o wne dere chyldren / sayenge. **Ut filios charissi-
mos inuoco.** I warne you my dere chyldren / why
he so named them the cause foloweth. **Per euangelium
ego uos genui.** I haue gotten you by prechyng the
holy gospell of cryste. The seruantes of god that preche
and teche his holy doctryne be named fathers / the chyrche
& moder / & all true crysten people be called chyldren / whi-
che after this lyfe shall abyde euerlastyngly in the sanctua-
ry of god amonge those inestimable pleasures. **Et se-
men eoru in seculu diriget.** And the seede of them
that is to saye theyr good werkes shall be directed vnto
heuen eternally / no man in this lyfe is so fard off in well
doynge but somtyme may erre. The holy man Job sayd.
Uerebar omnia opera mea. I feared all my wer-
kes. I knewe not what state I shode in. Saynt Poule

with age. **O** that I might see the end of the world. The first thing
 that I would see is the face of grace that I have before I see
 the fall from it. But I do know that the fall is in the
 heavenly Jerusalem that I see that never more to be made
 shall to be confirmed by grace that never after be shall of-
 fend: but I do know that the fall shall be good & right
 thing. **O** the face of good cryes people that is to say the
 good that is that be by the by in to heaven eternally. **O** that
 let be make an end of our sorrow be that by our most
 merciful lord be good that be be that to be upon the
 mercy of his crye the merciful with the crye of his mercy
 sometime let in it the crye & able ministers that may turne
 all the world into the faith of crye making the face
 of the crye the unnumberable. And in conclusion the crye
 ones let that in p count of better be not letted nor call
 to be in her journey: but shortly may ascend to p eter-
 nal pleasures of almighty god in heaven where the true
 crye of our lord shall be permanent without
 end. Amen.

De pñdis clamant ad te dñe:
domine exaudi vocem meam.

Every synner by the grace the commandment of
 god goeth all hope from by way by a lively back-
 ward in to many gates & perilsous hope dan-
 gers fallinge be done more & more to be p
 terrible pits of hell: which things be by scrip-
 ture both by the way figuratively in the story of the prophetic
 journey & by the way of degrees & degrees of his dyl-
 t. f.

rencyons/ Whan he dyde breke the comaundement of god
And we shall here marke & note. vii. poyntes in the same
orde as they be there shewyd. fyrst Whan Jonas bre-
kyng goddes comaundement tourned hymselfe a way &
fledde from the face of god. Seconde Whan he wente to
a towne named Joppen nygh to the see/ where he byred
a shyppe couenient to passe ouer on his Journey. Thyrde
Whan he entred in to the shyppe/ & as scripture sayth came
downe in to it hauryng monycon by þe lodeyne & syngre
of grete tempestuous storme/ notwithstandinge wold not
returne to londe. fourth Whan he wente downe in to þe
holowe & lowest places of þe shyppe there slepte soundly.
fifth Whan he was cast out fro them in to the surgyng
see. Syxte Whan he was deuoured & swallowed downe
in to the lowest parte of a grete whalles bely. Seuenth &
last yf in all these trybulacyons he had not shortly remem-
bered almyghty god & be socoured by his helpe/ coude not
haue scaped/ but anone as he had ben dygested in þe grete
fyllhes bely sholde haue ben boyded out from hym in a ma-
ner of dunge/ & so shyppe downe in to þe botome of þe grete
see. These. vii. degrees of the fall of Jonas from god by
brekyng his comaundement/ sygnety vnto vs the dyuers
fallynges downe of the synner/ wherby he gooth lower
& lower from one degree to an other in to dyuers peeples
of depnelles. ¶ It forceth not for our purpose at this sea-
son though Jonas in holy scripture sygnetyfye cryste. For
one & the same thyng by a dyuers consyderacyon may be
taken figuratpuey for two contraries. Somtyme in ho-
ly scripture the lyon sygnetyfeth cryste/ and somtyme by
the lyon is sygnetyfied the deuyll/ as in the epylle of saynt
Peter. *Quand leo rugiens circuit.* It sygnety-
feth cryste as in the appocalypse. *Uicit leo de tribu*

Iuda. What thynges be more contrarye than god and
the deuyl. For as moche therfore as one thyng may be-
token crosse and the deuyl. Why may not Jonas somtyme
signefie crosse and somtyme the synner. But lette vs
proceede that we haue begon. We shall marke and consy-
der in what maner the degrees of Jonas fallinge downe
from god may be correspondent and signefie the degrees
of the synners dyssencions from god by synne. The fyrst
degre goynge in to synne is consent of the mynde. With a
deliberacyon had before to any thyng forbidden by the
lawe of god. For a more open declaracyon this shall be
an example. Peraventure here is a yonge man yet chaste
of his body. The remembraunce of a fayre Woman cometh
to his mynde. He dooth not withstonde it but helythyn-
keth on her beaute. And setteth his mynde for to haue his
flesshely luste of that same Woman. And at the laste con-
senteth for to haue adoo With her. Yf that he myght haue
oportuntie and leyse. This consente of the mynde is
deedly synne. All be it that he neuer haue his purpose in
dede. Ihesu crosse oure sauoure saythe in the gospell.
Qui uiderit mulierem ad concupiscendum
eam: iam in echatus est eam in corde suo. He
that beholdeth a Woman consentynge in his mynde for
to haue his luste of her. Yf that he myght. The synne is com-
mytted in his herte. And by that same consente onely he
synneth deedly. If that he than dyed Without any pe-
nauce he sholde be dampned for euer. But the cogita-
cions whiche come sodenly vnto the mynde be they ne-
uer soo vndene yf that we consente not but repugne a-
gainst them as moche as we may be noo deedly syn-
nes. noo veniall often tymes. And we also shall haue
it. ij.

grette profite by scrupinge spende theym not consentynge
at any tyme/ye that setteyth his mynde more vpon a worldly
ly creature or pleasure than vpon god/turneth hymselfe a
Waye from his maker/solo Werth & dooth after þe worldly
thynges contrary to his lawe/whiche is called the vnlaw
full consent of the mynde. He fleeth from god/lyke as Jo-
nas hauynge in cōmaundement to go vnto the grete cyte
of Ninue fledde/dysobeyed/ & wolde not doo as he was
cōmaunded. It is wyrtten of hym thus. Almyghty god
sayd to Jonas/ryle & go to the grete cyte of Ninue/ryche
and tell them that theyr malyce and synfull hyuynge is co-
men to my knowlege. Than Jonas rose dysobeyed that
cōmaundement & fledde from the face of our lord. Thus
ye perceyue how manifestly the fyrst fall in to synne/whi-
che is consent agreeth vnto the fyrst fall of Jonas. ¶ The
seconde degre of the synners fall is the study and beset-
chyng for tyme & oportynyte whā he may fulfyll his pur-
pose in dede/for at suche sealon as the synner besetth hym
selfe how & by what meane he may accomplishe þe synne
where vnto he hath cōsented befoze/than he falleth doo
ne one degre deper and his synne is more greuous than it
was onely by consentynge. In his soe doyng he besetth
synne vpon synne/and maketh the fyrst spotte of it more
blacke/more foule in the syght of god than it was. Truly
it is a generall rule whā a synne ones purposed by con-
sent in our mynde is deedly/what soeuer we doo for the
accomplishment of the same is also deedly synne. An ex-
ample/perchaunce þe hast decreed with thyselfe (yf thou
myght cōueniently) to blesch thy body after the sensuall lust
and pleasure with a certayne woman/also goost aboute
and procurest by many meanes to fulfyll the same in dede
eether by wantounesse of wordes/by wanton lokes ga-

last appoynte of the body by the gyfte of god is any
other alway. What ever thou do in full purpose of þe soule
be it neuer so lytel yf it were but þe bypynge of the soule
is deedly synne. This seconde degre of þe synners fall is sy-
gnified by þe secōde acte of Jonas whā he went to Joppen
a to done mygh the see there hyred a shyppe to the intent he
myght Judely flee from the face of our lord god of his so-
doynge scripture speketh by these wordes. **E**t descen-
dit ioppem ⁊ inuenit nauē. emittē in tharsis
et dedit nauis eius. Jonas went downe to Joppen
there foude a shyppe goynge to Warde þe countre of tharsis
⁊ hyred the same. ¶ The thyrde degre of the synners fall
is fulfyllynge of his purpose þe he hath ben aboute so longe
to accomplishe. Consent is euyll the best meane to fulfyll
his purpose is worse ⁊ thaccomplisshement of þe synne in
dede is worse of all for. .iij. causes. fyrst for the longe con-
tinuance/ seconde for þe more lust ⁊ pleasure had in þe offence
⁊ thyrde for the grete hurte þe cometh by it/ bothe of soule ⁊
body. A man doynge a trespasse ayenst almighty god ⁊ lye
longe in it offendeth more greuouly than yf anone as he is
fallen do wne by synne wyll rylse agayne/ that persone is
lesse blame worthy whiche shortly after cōsentyng wyll
restrayne hymselfe than longe so to cōtinue ⁊ in cōclusyon
fulfyll his purpose. The immoderate lust ⁊ pleasure of the
body is made more greuous by fulfyllynge of it in dede/
than it sholde haue ben onely be thought or consent. For
all though þe mynde be set on bodyly pleasure wherby the
soule is sore vexed / ⁊ after bothe body ⁊ soule cōsent to the
same þe synne is grete/ but in cōclusyon yf thaccomplisshement
of the same be exercysed in dede it is made moche
more greuous/ for by thought ⁊ consent onely the soule is
made soule / ⁊ by the dede bothe body ⁊ soule is corrupte ⁊
tt. .iij.

many tymes whobodpes as by the synne of fornicaryon.
This thyrde degre is figured by the thyrde acte of Jonas
for as þ synner fyrst synneth meanes & than doth the dede
so Jonas fyrst foude the way & meane to hyre the shyppe
& alter entred in to it. As scripture sayth. **E**t descendi
in cain. He came do wne in to the shyppe. And lyke as
many tymes whan a persone hath greuously offended a-
none is smyten with thabominacyon of his synne all be
it he wyll not restrayne by þ godly monycyon/so anone as
Jonas was entred in the shyppe grete tempest arose on þ
see not wstondynge he wolde not retourne to londe. The
fourth degre in the fal of the synner is þ custome of þ same
the more þ a synner accustometh hymselfe in synne þ more
greuous & deper is his dyscencyon to warde the pyt of hell
all though he perceyue it not/for by lytel & lytel he synneth
in to þ fylthy pleasure of it/euen as an hors the softer myte
or claye he waltreth hymselfe in the more easely he lyeth &
enprynteth deper his symplytude in it/but whan he is a-
bout to rylse agayne the softenes of the cley wyll not suffice
to take holde wherby he myght be assysted. The custome
of nature is moche lyke/for naturally we must vse mete &
drynke in hugre & thurst/ & other in lyke wyse as we have
be customably vled vnto. This fourth degre is more gre-
uous in the syght of god than is one dede or ones doyng
of a synne. Veraventure one offence/trespasse/or fall may
be excused bycause that a man of hymselfe is so frail. For
it is sayd. **H**umanum est cadere. The properte of
man is to fall. **S**ed pgerere in lapsu & puenere
diabolicu e. But to lye longe & contynue in synne is ap-
propyed to the deuyl. Whan the deuyl hath entyled any
pstone to this poynte of cōtynuaunce/he hath than brought
hym in a sadde & sounde slepe/that scante can awake for

any calyngge or noyſe. This degre of the ſynners ſhall be re-
preſented by the fourth acte of Jonas whiche perreyued
a grette tempeſt comynge/all be it he wolde not returne to
londe but wente doſſone in to the loweſt partes of the
ſhypp & there ſlepte ſore of his ſoo doyng ſcripture ſhe-
weth ſayenge. **Deſcēdit in interiora nauis et**
dormiebat ſopore graui. Jonas deſcended in to þ
lowe partes of the ſhypp there ſlepte ſoudly. So after þ
ſynner be comen in to the cuſtome of ſyne/goth doſſone &
in maner ſlepeth in it. The ſyn in the fall of the ſynner is
whan he reioyſeth & maketh boſte of the ſynne that he co-
mited/where of very ryght he ſholde be aſhamed/and
ſere the paynes of the laſte ordeyned for open ſynners.
Suche perſones be bothe without ſere & ſhame. They
ſhe we openly & many tymes in comyn ſauernes to other
of lyke diſpoſycon/theyt ygnominious & ſhameful offences
makynge grette crakes how wyckedly they haue done
with þ woman & with that a perauenture wyl ſclauder
her whiche they neuer touched. Thus they make open
baſte of themſelfe to the intent other ſholde laude & prayſe
theyt wyckednes. Of whome may be ſpoken þ ſayenge
of the prophete Iſee. **Proſūde peccauerūt.** They
ſynne depely/a ſo depely that our ſauyout compareth that
ſclauderous ſhe wyng of theyt wyckednes vnto þ fall
of hym whiche ſlyppeth doſſone to the botome of the ſee.
Utilius ē illi ſi lapis molaris imponatur
circa collū eius et proiectat i mare. It ſhold be
better and more profitable for the ſynner yf a myll ſtone
were hanged aboute his necke & ſo caſte in to the ſee/than
openly ſhe we his ſyne by boſtþge or crakynge. The ſyn
acte of Jonas is correſpondent to this degre whā he was

cast into the see & drowned in the waters. So these grete
abhomynable synners that make booke of theyr vngodly-
ousnes be drowned utterly in synne ouerwhelmed with
the manyfolde floodes of it. The fyfte degre is when the
synner wyl defende his errour & impugne agens the true
they haue so longe vsed & accustomed themselfe in vici-
ous lyfge/so longe made theyr basite of theyr so doynge
that it semeth to them as no synne / & by all meanes y may
be founde/procure & be aboute to cause all other to thinke
the same. O grete & deadly profoudpste of synne/ When a
man is fallen downe to this degre he despyseth & utterly
forsaketh all holosome monycyons wherby he myghte be
brought agayne vnto the ryght waye of good lyfe. Sa-
piens sayth. **I**mpius quā in profundū malorū
venerit cōtempnit. When the synner is fallen in to
the depnesse of synne than he despyseth all holosome reue-
dyes & correccion for the amendment of his synful lyfuge
he wolde haue every persone to be of his maner/also wyl
not suffre y lyfe of wycked folkes to be reprovod & spoken
ayens/neyther y greuous woundes of his soule to be tou-
ched in ony condycyon/the synner whiche is of this maner
the deuyl hath all hole in his possessyon & power. Saynt
Johū the weth y our aduersary y deuyl gooth aboute. ser-
chyng whom he may deuour/but now I fere he nedeth
not so to doo/for his purpose in maner is all redy fulfilled/
he hath deuoured & swallowed many in to y lowest parte
of his hely. This fyfte degre is well shewed by the fyth
acte of Jonas when y grete myghty whalle deuoured &
swallowed hym downe in to y byle & lowest parte of his
karkesse. In lyke maner these obstynate & abhomynable
synners be utterly deuoured & swallowed downe of our
grete enemy y deuyl. The seuenth degre is to despayre of

the grette mercy of god Whiche is moost depe/moost peryl
lous of all other & nexte to þe horrible pytte of hell/þf any
creature be fallen do wne so depe þe despayre it shall be
bery hard for hym to ryle agayn. Saynt Crisostom sayth.
Desperatio non finit peccatore post lapsu et
urgere. Despayre wyl not suffice a man Whan he is fal
len do wne to rise agayn/it is like a depe pyt Whose mouth
is stopped by With a grette stone so þe no thyng may gete
out but yf þe stone be remoued/the couerynge of this depe
pyt Desperacyon may not be taken a Way Without ströge
& stedfast hope in the grette mercy of almyghty god / of the
Whiche superaboundant mercy We haue so moche spokē
in þe other psalmes before that yf grette plente of scrypture
were not Whiche by & by in euery place prayseth & exalteth
this grette mercy I shold be fered lest no more coude be spo
ken of it. Than syth this mercy is neuer boyde but al Way
spoken of in scripture in euery corner it must nedes (as me
semeth) be a grette cōforte to all true penytentes. It is also
approued by so many perylles & symilitudes/promised w
so many assymacōns/& last hath ben so ofte exercysed by
on so many synners/þe of a trowth þe synner is ouermoeche ob
stynate/& hard herted Whiche can not meke hymselfe low
ly haunynge full cōfydēce & stedfast hope in þe endles mercy
of god/þe þe can not synde in his herte to submytte hys selfe
by this meaner is dygested & incorporate in to þe substance
of þe deuylle euen as mete Whan it is dygested is turned in
to þe substance of fleshe & blode. For amonges all synnes
Desperacion is þe thyng þe moost maketh vs deuyllyshe &
our cōdicion lyke to dāpned spirites/for they shall euer be
in despayre/neuer trust to haue forgyuenes. But now to
our purpose/þf Jonas beyng in þe Whalles bely/destitute
& wyde fro all helpe of any creature had not ben socoured

by the grete mercy of our lord. I beseeche you who coulde
haue saued hym from turnynge aparte into the wholl
nature by digestyon / & the residue to haue be voyded out
thorow his guttes lyke dunge into the depe see. Wherby
we may well perceyue that a synner fallynge do wne fro
one degre of synne into another without he shortly re-
turne to the state of grace amendynge his lyfe / call to al-
myghty god his maker for helpe / & haue a full trust in that
merciful lord shall at the last by despayre be incorporate
to the substance of the deuyll / so shall he conueyed thurgh
his belly & fall do wne in to the depe pytte of hell. But Jo-
nas in all his Jeopardyes cryed to our merciful lord god
askynge mercy / whiche anon he obteyned / for by the co-
maundement of god he was deliuered from all perilles &
set agayne vpon the erth. If a synner wyl do in lyke ma-
ner almyghty god without doubte shall shewe his mer-
cy & clene deliuer hym from all peryll of dampnacion. It
is therfore very necessarye for euery synner dyligently to
take hede callynge to remembraunce the peryllous & pryncypal
Jeopardyes he lyeth in / Wylfully with a circumspecte mynde
to loke vpon the dangers that may fall by the same / & that
done lyfte by the euen of his soule to our moost merciful
lord god saynge. **De profundis clamauit ad te
Dñe: Dñe exaudi vocē meā.** Blessed lord I a syn-
full creature calle to the for helpe. I beseeche the here my
voyce. It is also profitable for good & ryght wylle people
oft to reherce this verse wherby they may auoyde þe grete
perilles of this wretched worlde / no creature lyuynge is
so stedfast & sure but may fall in to these depe dangers of
synne / wherfore saynt poule admonyshe vs all sayenge.
Qui stat videat ne cadat. He þe stondesth or elles
he þe is in þe ryght way of good lyuynge / let him take hede

lest he fal or go out of it. For this cause euery right hofte p
fome say. **De profundis clamauit ad te dñe: dñe ex
audi vocē meā.** Good lord Theynge in trouble & fete
of myn enemies the world the fleshe & the deuill crye to
the for helpe / here my hofte / deliuer me fro theyr dangers
The thyrde let vs ofte repete this sayd berke for them þ be in
the paynes of purgatory / for Whome crystes churche hath
ordyned sp:cially this psalme to be sayd / þ soules beynge
in these grete paynes abyde euer lok þ ge for þ grete mercy
of our lord / also one droppe of it to swage theyr paynes by
the helpe of our prayers / therefore as hertely as we can let
vs all saye this for theyr cōforte. **De profundis clama
uit ad te dñe: dñe exaudi vocē meā.**

¶ For as moche as this psalme of our holy faders is set in
the nombze of penytencyall psalmes / therefore in our be=
gynnyng it is cōuenient we shew some reason why it
ought so to be named / & what thyng is in it longynge to
penaunce. There be .iiij. partes of penaunce as it is shewd
by byrnyngs wherof we haue ofte spoken by dyuers sygu
res / contricyon / confessyon / & satisfaccyon / not withston
dynge in many places of scrypture they be shewd sygu
ratiuely by the nombze of thye as it appereth in exod / the
people of israhell walked in wyldernesse many tymes
but amonge all other specially is there named the space
of .iiij. dayes / whiche þ grete doctour origine expounyng
sheweth þ misery of the .iiij. partes of penaunce to be signe
fyed by those .iiij. dayes. Also in the story of Jonas wherof
before we serue som what touched is shewd / that Jo
nas beynge in the whalles bely þ space of .iiij. dayes cryed
to almyghty god for his deliuerance / whiche the thyrde
daye was herde / deliuered from the deuourynge of that
same grete and horryble beest or fyfthe that swallowd

hym in to his hely: & so set agayne vpon the erth. These .iiij.
dayes lyke wyle as we sayd before signefie the .iiij. partes
of penance: wherby synners be deliuered fro þe captiuite
of þe deuyl fro his tyranny: & restored agayne to there fre
lyberte. Our pphete dauid in þe begynnyng of this psal-
me bleth a lyke mystery fyrst exprellunge his peticion vnto
to god by these wordes. **De profundis clamaui ad**
te dñe: dñe exaudi vocē meā. Fiat aures tue
intendētes in vocē deprecationis mee. In the
whiche wordes be exprellid the .iiij. partes of penance.
Fyrst he prayeth for contricion sapenge. **De profundis**
clamaui ad te dñe. for confessyon he addeth. **Dñe**
exaudi vocē meā. And thyrde for satisfaccōn. **Fiat**
aures tue intēdētes in vocē deprecationis mee
Fyrst contricion is a grete in ward so we comynge fro
the very depnesse of þe herte with mekenes by a profoude
consyderacion & remembraunce of our synnes. Truly the
depnesse of synne is very grete as it was the wed before.
And for that cause we must make depe letche in our con-
science remembryng the gretenes of euery synne with
grete humylyte comynge from the herte rote. **Profun-**
dū est cor hominis. The herte of man is depe: who
soeuer cryeth to almyghty god hertely: that is to saye from
the depnesse of his herte must nedes be herde. God may
not expulse or forsake the herte that is so penitent & meke.
For our prophete sayth in an other place. **Cor contritū**
& humiliatū de⁹ nō despiciēs. Blesyd lord thou
shalte not despyse a contryte herte. And how may the herte
be more contryte & meke as whan of very contricion.
Mekenes & profoude consyderacion of our synnes we

as the merry & forgyuenesse of almyghty god. I lytell so
to the is not sufficient nor h. tell penance / but we must
have grete sorow & grete penance whiche maketh a gre
te noyse before our moost mercifull lord. And the persone
that cryeth to god on this wyse / With grete sorow & pe
nance hath very contricion he may well save. **De pro
fundis clamant ad te dñe.** Lorde I haue cryed to
the from my very herte rote. But this crye must be softe /
Without noyse of wordes / it must be in the secreete places
of the herte / no boync / no sounde / in any wyse the wed out
wardly. Contricion is none other but an inward sorow
of the mynde set in the prey place of the herte / whiche ne
des must goo before confessyon made by mouth / for truly
confessyon without contricion had before profyteth be
lytell of no thyng. All be it contricion is secreete with
in the prey place of the herte / not with stondynge confes
sion must be made by open wordes / manifest the wyng
of the mynde expresse trulpy & openly every spye with
the circumstance to a priest / all colouryng / saynyng / &
hydynge of our trespasses set aparte / whiche can not be do
ne in any condycion but by spekyng of wordes / therfore
every penitent in this seconde place is taught to aske of al
myghty god þ he vouchesaue mercifully to herte & accepte
his confessyon sayenge. **Dñe exaudi vocem meam.**
Lorde here the voyce of my confessyon. We sayd satisfac
cion is the thyrde parte of penance / whiche is dryved in
to other thre partes. I meane de / fastyng / & prayer / among
ges these prayer is the chiefe / & in maner all hole satisfac
cion / this may be the wed for thre reasons. fyrst because
it encludeth the other t wo alme dede & fastyng. Secon
de it is a satrefce of a more noble thyng than any other.
And thyrde it is more comyn / more lyght / more easy for

any persone to do. Prayer in it selfe is almesdeede namely
whan we praye for synners beyng in grete neede
and myserie/for by our so doyng we shewe and exerce
yse our spyrytuall almesse vnto theyr soules/whiche is
ferre better than any bodyly almesse doyng. Prayer also
yf it come from the herte and mynde as it sholde/maketh
the body weyfeble/and subiecte to the soule/whiche
thyng is specially done by fastyng. So wy may per
ceyue how prayer includeth the other two partes of sa
tisfaccyon almesdeede and fastyng. Seconde we sayd
prayer is a sacrefyce made of a more excellent/moble/and
acceptable thyng before god. For whan we dystribute
our goodes guyng them in almesse to the poore people
a sacrefyce is made of our worldly substance to almygh
ty god. By fastyng we do sacrefyce with the substance
of our bodies/ but whan we make our prayers lyfynge
bp our myndes to almyghty god a sacrefyce is made of
our soule/whiche is moost acceptable in his syght. Ther
fore as moche as the soule is better/more noble & accepta
ble than is the body or any worldly rychesse/so moche mo
re noble sacrefyce prayer must nedes be than is almesdeede
or fastyng. Thyrde we sayd prayer is more comyn and
easy for any persone to do. Euery body is not of substance
in rychesse to gyue almes vnto the poore/neither any per
sone is so hole & stronge of hymselfe to suffer many longe
fastynges/ but who is so feble & weyke in body that may
not at somtyme praye/ truly none/ therefore prayer is more
comyn/more lyght & easy than is fastyng or almesdeede.
And for as moche as it is chiefe amonges the other partes
of satisfaccyon/our prophete remembreth & teacheth þe pe
nytent specially in this thyrde place to aske of god sayth
fully With true hope þe of his goodnes he gruehede vnto

his prayer. **E**n laus autres true intentions in bo-
re deprecationis. **A**nt. Good lord be I beseeche the gyue
hede to the prayer of my prayer with the cress of thy pyte
and mercy. This is the sone of our hole petycon that our
blessyd lord of his goodnes houchesane to accepte our pe-
naunce done with a good wyll also with true contricion/
confession & satisfaccyon whereby we may be defended
& holden by from the horrible pyte of eternall dampna-
cyon. If almyghty god be so euell & bounteyfull that for
one offence done agaynst his goodnes wyll not forgyue &
exercyse his mercy whan we call for it perauenture we
sholde take occasyon to leue our payence for his sake & so
slippe do vne in to the eternall paynes of hell lyke as the
wyseman sayth. **U**e hys qui perdiderut susti-
nencia. **E**n lastyngge soe we be to them that haue lost
theyr payence whiche is onely susteyned by true fayth &
hope in his mercyfull forgyuenes / therefore our prophete
teche vs here to put our stedfast hope & cōfydence in god &
with y same cōfyte our soules / promysynge also y he shal
exercyse his mercy vpon all very cōtrepit & true penytētes
whiche promise he fortespeth by .iii. maner meanes / fyrst
be thocausons y sholde cause vs not to haue forgyuenes.
Seconde by the promise made to euery true penytent / &
thyrde by his superaboundant mercy / whiche is euer re-
dy to all that wyll aske it forlakynge theyr synfull lyfe.
The thynge there be whiche of a lyghthode shold cause
almyghty god not to forgyue synners. fyrst the gretenes
of theyr synne. Seconde hystyght wylnes. Thyrde the
inslytucion and ordynaunce of his lawe. But now we
shall se we that these thre can not withstonde the forgy-
uenes of almyghty god / but nedes he muste be mercyfull
& forgyue synners be they neuer so greuous / namely them

Whiche be penytent & forsof full for their myse lounge
Our wychednes shall not withstonde yf we wyll be pe-
nytent & with a constaunt mynde amende our lyfe. elles
all we were in a peryllous condycyon for whan ever per-
sone offendeth ayenst almyghty god yf he were not mer-
cyfull & wyllynge to forgyue his trespasse / alas all we be
than in grete Jeopardye of dampnacyon / What shall we
do but fall in to the depe dongeon of dyspayre. If it were
the wed ones for a trowth that god wolde not forgyue syn-
ners ho w myght we kepe our selfe fro desperacyon: Des-
payre is none other but wantynge of very hope and trust
in the forgyuenes of almyghty god. If it so were that god
wolde not excercise his mercy by what meanes myghte
we orde our selfe not to fall in dyspayre. But doubtles it
is not so / he is mercyfull and al waye redy to forgyue. For
no w be innumerable sayntes in heuen / not withstondyn-
ge somtyme they greuously trespased brykynge the com-
maundementes of god / & what creature lyueth that neuer
offended. The wyse man asketh this questyon. **Quis**
potest dicere mundū est cor meū purus Cum
a peccato. What persone lyuynge may saye my herte is
clene I am without synne. Saynt Poule sayth. **Oēs**
peccauerūt & egerūt grā & inia oīpotētis dei.
All were synners (se we excepte) & needed the grace & mer-
cy of almyghty god / Whiche was graunted & ever shall be
to all that wyll aske it. This may well be affirmed besy-
tyng none other example but that we spake of before
herde ho w meruaylously Jonas was deliuered by the
mercy of god from the depe dangers that he was in / pe-
herde also of the many grete Jeopardyes of his lyf that he
was in / almost despyte from hope / thought neuer to

maner to be he be scourged and set agayne at libertie moe-
Withstandynge he cryed to our mercifull lordes obtey-
ned forgiveness. Now thou syest what soever thou arte
(yf any such be in this presence) that for the gretenes of
thy synne is fallen in to despayre. Here now the grete of-
fence of Jonas agens our lord god bykynge his comaū-
dement & yet not Withstandynge by his prayer obteyned
forgiveness. It was not denyed but lyberally graūted. All
ye knowe right wel the more gently & mekely almygh-
ty god dealeth with any persone the hyer in degre that he
set hym yf he byke his comaūdementes & more greuous
to his offender. Now so it is Jonas was called of god to
an hye offyce / had auctorite to speke for an hole comyn
Welch it may be called the state or degre of a possle / whi-
che in honour is aboue all the degrees of this worlde he
had also & sperte of prophete / a meruaylous gyfte / very
fewe or none be endued with it / the comaūdement he
had was not by a generall precepte as & offyce of byllhop-
pes & other whiche haue cure of soules is generally gyue
to them / but moche more specially it was attribute to hym
by peculer reuelacion & the worde of almyghty god. As
it is wyrtten in holy skrypture. **H actū est verbū do-**
mini ad Jonā. Our lord sayd to Jonas / truly a grete
differēce is betwene the comaūdement gyuen by a hym
ge to any persone by name / & the comaūdement gyuen to
an hole multitude indifferently. Furthermore the matre
the besynes whiche was comaūded hym to do was of
no small weyght / & also he myght haue done it at his ease
Every man wyll thynke the matre grete wherby & helth
and relef of xx. C. thousande soules dependeth / so many
was in the cite of Ninue where vnto he was sente. He
needed not to make a grete oracyon to perswade the pro-

ple. These few words had ben sufficient for his discharge. *Adhuc quadraginta dies & ninus subuertet.* Within .xl. dayes the cite of Ninus shall be destroyed / ye see well the thewinge of this matter was not so dysfule but he myght haue done it on the best wyse. Jonas had a dayne & folyshe estimacyon regardynge hymselfe to moche / he thought almyghty god is so good & mercyfull of hymselfe that as soone as the people wyl forsake theyr errour & knowlege hemselfe gylty / he wyl doubtles thewe his mercy on them / so shall I neuer after be taken as a lyer & neuer after be gyuen credence to my wordes for this cause he fledde / wolde not obey the commaundment of god / more regardynge hymselfe than þe saluacyon of so many thousande soules. All these thynges considered we may well perceyue his grete contempte agens god & brykynge of his lawe / not withstandinge our best & mercyfull lord when Jonas in all his grete perylls remembred his unkyndnes done agens his maker and called to hym for mercy / anon he graunted hym forgynenes. If god had kepte in mynde his unkyndnes / truly he had not to haue ben deliuered / but he of his gentylnes toke more hede to his penaunce than to his offences done before / whiche gentylnes he sheweth to euery synner that wyl forsake his wretched lyfe and aske forgynenes. If almyghty god were not thus benefycall and mercyfull / neyther Jonas nor any other creature myght escape the danger of fallynge in to despayre. Therefore our pphete sayth
Si iniquitates obseruaueris dñe: dñe quis sustinebit. - Lorde yf thou bere in mynde our synnes & wyl not forgoue vs / who may kepe hym from despayre By these we may knowe that our synnes can not withstandinge the grete mercy of god / yf we be penitent. Now

We shall see that the right worship of god can be no
more obstacle against his mercy. ¶ It is required both of
right and equity a recompence to be made for a trespass
or unkindnes the owed to any person or ever the offence
be utterly forgiven. And for y^e cause a certayne solempne
feest was institute in the olde lawe by Moyses accord-
ing to goddes commaundement every yere to be cele-
brate a keper/whiche they named the feest of makynge
cleane and the daye of mercy. In that solempne feest cu-
stomably was offered by a certayne generall sacrifice for
the synnes of all the people. On that daye when that the
byshoppe of theyr lawe had haloWed certayne quiche
beestes in an oute house of the temple. In none hymselfe
only arrayed with solempne apparayle sholde entre in
the temple and goo forth to a place in the sayd temple cal-
led Sancta sanctorum/takynge with hym parte of the
beestes blode/whiche seven tymes he sholde sprynkle be-
fore the sete of god whiche they called Propitiatorium/a
place of mercy/wherewith almyghty god sholde be ma-
de more mercie and the sooner exterceise his mercye upon
the people. Soo for this cause they named that solempne
feest the daye of mercy. All this sacrifice done by the
byshop in the olde lawe was onely but a figure. And
as saynt Paule wrote unto the hebrewes a signyfica-
cyon or token of the knowen trowth to come. Therefore
christen people syth our tyme now is the plenteuous ty-
me of grace we may not be in no worse condycyon than
the Jewes were. In theyr tyme almyghty god was
pealed by the meanes of theyr sacrifice. Now moche
more in our dayes where as grace is superaboundante
a sacrifice shall be made the whiche is of moche more
strength more vertue/to purge and utterly doo awaye
all synne.

our synnes. Also it shal soner moue almyghty god to execute
his mercy vpon vs. Let vs remembre who is our bys-
shop/ What is our sacrefyce/ What maner blode it is/ What
is the inwarde parte of the temple/ and to what entent al
these were ordeyned. The holy doctour saynt Ioule sheweth
theym at large in a meruayllous epytyle wyrtten to
the hebrewes. **C**hristus assistens pontifex fu-
turoꝝ bonoꝝ pampius et perfectius taber-
nacuļu nō manu factū id est nō huius crea-
tiōis neqꝫ per sanguinē hircorū aut vitulorū
sed pꝫ propriū sanguinē introiuit semel iꝫ scilicet
eternaē redptione inuenta. Cryste Ihesu is our
bysshop/ his moost precious body is our sacrefyce/ whiche
he offred vpon a crosse for the redemption of all þe worlde
The blode shedde for our redemption was not the blode
of goates oꝝ calues as in the olde lawe/ it was the very blo-
de moost innocent of our sauour Ihesu cryste. The tem-
ple wherin our bysshop byde sacrefyce was not made by
mannes honde but onely by the power of god/ he shedde
his precious blode for our redempcyon in the face of all þe
worlde/ whiche is the temple made onely by the hande of
god. This temple hath twodyuers parties/ one is the erth
wheron we be inhabyte/ the other is not yet knowen to
vs mortall creatures. fyrste he byde sacrefyce in the erth
whan he suffred his passyon. After in a newe clothyng
oꝝ garment/ the besture of immortalyte/ & with his owne
precyous blode entred in to sancta sanctorū/ that is to saye
in to heuen where he sheweth his sayd moost precious
blode before the trone of his father whiche he shedde for
all synners. his tymes. By this holy sacrefyce almyghty
god must nedes haue pꝫte & execute his mercy to all true

penitentes & this sacrefyce shall euer continue not onely
yete by yere as þe maner was of þe Iwes / but also it is day-
ly offered for our comforte / and euery houre and moment
our most stronge socour / wherfore saynt Poule sayth.

Eterna redemptio inuenta. If it be rede-
med for euer. Euery contryte & true penitent persone not
wyllynge to fall agayne but with a full purpose cōtinue
in vertuous lyfynge is parte taker of this holy sacrefyce.
As saynt Iohn the Iwet in his fyrste eppile. **E** filioli
mei her scribo vobis vt non peccetis sed & si
quis peccauerit aduocatū habeamus apud
patrē Iesū xp̄m iustū et ipse est propitiatio p
pctis nris nō pro nris tantū s; & totius mūdi
¶ If we be chyl dren in god I wyte to you gyuyng many
upon that ye absteyne fro synne / & yt at ony leason by your
owne negligēce ye trespasse agens god / call vnto Ihesu
cryst our aduocate in heuen vnto the fader whiche offered
himselfe in sacrefyce for our synnes / not onely for ours but
also for the synnes of all the worlde. All we therefore beyn-
ge penitent & forso wfull for our offences past with a full
purpose neuer agayne to trespasse trustynge by the grace
of our loyde so to continue may truste verily that by this
sacrefyce the body of Ihesu cryste dayly offered for our re-
dempcion almighty god the fader of heuen is caused the
sooner to be meke & the we his mercy euer redy to forgyue
as soone as we aske forgyuenes. For that same sayd sacre-
fyce is the very merryfull remedy for our synnes. As it fo-
loweth in the same psalme. **Q**ui apud te propicia-
tio est. Sayth this holy sacrefyce may so speedfull moue
the goodnes of almyghty god to mercy / forgyuenes / & is
the very strength of our penaunce wherby we may make

satysfaction for our greuous trespasses. Who wyl thynke
that his ryght wysnes myght in ony condempn be an ob-
stacle ayenst his mercy. The ordynauce of his lawe lye
wyle can not withstonde nor fere vs but euer to haue for-
gyuenes yf we aske it. Of a trouth the lawe gyuen to the
Jewes was very ferefull and cruell / for that cause na-
med the lawe of fere and deyth. But now all suche ser-
monyes / ferefullnes / subgeryons / and cruelte ordeyned
for bryngynge of it be past and done. As saynt Doule sayth
ane we la we is made & published whiche is the lawe
of lyberte and grace / the lawe of lyfe and mercy. Of the
olde lawe gyuen by Moyses saynt Doule wyrteth on
this maner. **I**rritam quis faciens legē in omni
sine vlla miseratione duobus aut tribus te-
stibus moritur. who soeuer byde bryke the lawe of
Moyses wytnesse had of t wo or thre shold dye without
mercy. Take hede how vnumercyfull the lawe of Mo-
ses was. But what is wyrtē in crystes lawe. **P**eni-
tenciā agite & appropinquabit regnū celoz
Do penance for your synnes and ye shall be saued. Be-
holde by the lawe of cryste our saupoure almyghty god
wyl be meke and excercyse his mercy yf we do penance
And bycause euery penytent sholde euer be in surete of
the same the grete auctoryte to forgyue synne is leest here
amonges vs in the chyrche of cryste and the power of the
same gyuen to preestes that they by that auctoryte may
asloyle euery true penytent and forgyue all theyr synnes
whiche is auctorysed by the wordes wyrtē in crystes
lawe. **Q**uoz remiseritis peccata remittunt
eis. whole synnes so euer ye forgyue here in this chyrche
myletaunt be they neuer soo greuous the same shall be for-

gyuen in heuen/therfore what soeuer ye haue doth
a contryte herte vnto a preest the we to hym all his synnes
without any glose or colour & mekely do after his counseyle
in makynge recompence for his greuous offences shall be
made cleane from all synne by the vertue of the sacrament
of absolucion. This is a meke & mercyfull lawe of our sa-
uour cryst Ihesu sone to the omnipotent fader of heuen
we may not in any condempcion breke this gentyll lawe
for who soeuer he founde as a transgressor of it shall de-
serue grete indignacion of god/who breketh this lawe
of cryst/truly they whiche presume and be more bolde
to synne by cause the mercy of god is so prompte and redy
Let vs all therfore be ware for the reuerence of the dyde
full mageste of god/and euer applye our selfe to doo after
his mercyfull lawe. For yf we now in this tyme of grace
breke his commaundementes our transgressions be so mo-
che the more not withstandinge yf at any season for lacke
of takynge hede or by our freylte we do a trespassse against
his goodnes let vs neuer despayre of forgyuenes nor goo
beterly a waye from our blessed lord/ but stycke fast/lene
to hym/and holde vp our selfe in truste of his mercyfull
forgyuenes lyke a poste set to a walle althoughe it seme
to holde vp that walle/yet the poste hath more socoure
from fallynge downe by the walle than the walle hath
by it/for yf the walle were not that poste sholde soone
flynne to the erth. Lyke wyse yf we wyll lene/cleane/or
sticke faste with a stedfaste mynde and truste in the gre-
te mercy of almyghty god in maner as we myght holde
hym vp in vs/we shall be sustented and supported in
our soo doyng rather by hym than may we saye well
this that solo wech. Et propter legem tuam su-
stinuit te domine.

Hereto we haue the word that neyther our synnes
nor the ryght wyfines of god / neyther þe opynaces
of his la we may withstonde but alway true penitentes
shal haue forgyuenes. Now in this secōde place we shall
make demonstracyon of the same by his oʒone wordes
promysed in holy scripture. All though we may the we mo
che for it in scripture yet this one shall no w suffyse. God
almighty promysed by his prophete Ezechiel that every
true penitent wyllynge to forsake his synfull lyf sholde
haue forgyuenes / & neuer after his wychednes to be layd
to his charge. These be his wordes. **Conuertimini
et agite penitentiā ab oībus iniquitatibus
vestris et nō erit vobis in ruinā iniquitas.**
Be ye turned from your synfull lyf do penaunce for your
synnes & they neuer after shall be imputed to you ye shall
neuer be dampned. May any synner be he neuer so wyche
ked fall in despayre remembryng With stedfast hope this
generall promys made by almighty god / What dooth the
synner dyede more than eternall dampnacyon / by whose
auctorite shall he suffice that payne but onely by the aucto
ryte & cōmaūdement of almighty god / yf god cōmaūde
it there is no remedy / no fleynge may serue / no socour may
than be had / for his cōmaūdement must nedes be obeyed
and abyden by / but almighty god of his goodnes cōmaū
ded rather the contrarye / layenge. **Conuertimini &
agite penitentiā. &c.** Be ye turned from your synfull
lyf / doo penaunce for all your offences / ye shall neuer be
dampned / take hede these be his wordes. Shall we not
byleue them / be they not wyrtten to all synners / shall we
not gyue credence to almighty god. Truly we must ne
des byleue what soeuer he sayd. **Quia fideiis dñs**

omnib⁹ verbis suis. For god is true in all his woꝝ
Dea let vs therefore trust hartely in his mercie and in hope
of the same let vs holde by ourselfe from fallynge in to the
depe dungeon of dyspayre that euery one of vs may saye.

Sustinuit anima mea in verbo eius. 99
Soule is secured from dyspayre by stedfast hope and trust
in the promise of almyghty god. His grete power booth
moche comforte his promise for yf god were not almygh-
tyeuer without chaunge he myght not alwaie kepe his
promise. We se by experyence that the promise and pur-
pose of men be dayly and hourly chaunged/somtyme for
lacke of myght/warynge of good / & somtyme bycause y
lyfe of men is made shorter by weykenes of nature y they
may not persourne theyr promyses. It is a comyn prouer-
be. **Homino pponit & deus disponit.** Man purpo-
seth and god dysposeth. Truly almyghty god may at his
pleasure turne & dysseue the purpose and entent of euery
persone bygh or lo weipooze or ryche. He hath soo moche
strength so grete power that no creature may withston-
de it. Saynt Poule sayth. **Voluntate ei⁹ quis re-**
sistit. Whomay resiste the wyll of god. And in an other
place. **Scio cui credidi & certus sum quia po-**
tens est depositu^m meum seruare. I knowe in
whome I have beleued and am sure he is of power to ke-
pe his pmyse with me. Not onely saynt Poule affermeth
this but also all holy scripture. It is wyrtten in the boke
of sapience. **Respiciete fili⁹ nationes hominu⁹**
et scitote quia nullus sperauit in domino et
confusus est. All people take hede and knowe for a su-
rete that from the begynnyng of the worlde vnto this

houre neuer creature puttynge his hole trust in our mer-
cyfull lord god was bitterly confounded. If we holde
trust to haue forgyuenes and obteyne it not / Were it not a
grette confusyon to vs / What myght be a greter rebuke or
shame than to stonde before the terribble face of almyghty
god / in the presence of his aungelles & all the hole compa-
ny of heuen / trustynge to be one of theyr nombre / not with-
standynge Impulsed & casten do wne in to eternal dam-
pnacyon / truly none soo grete confusyon. Alas what shall
we wretches do / What more shameful and opprobrious
thyng may happen to any persone than to be shamefully
confounded in the presence of so gloryous a multitude. O
moost mercyfull lord / thy scripture sheweth neuer crea-
ture was confounded that trusted in the. **Nullus spe-**
rant in domino & confusus est. No persone tru-
stynge in god was at any tyme confounded. O moost me-
ke lord shall we be fyrst brought to confusyon. Verauen-
ture we be not so sorrowfull and penytent for our offences
as other nacyns were / not withstandynge our desyre is
to be as penytent as they / our wyl is good / we wolde say
ne be true penytentes. And yf our sorrow & penance be
not so grete as they ought to be / blessed lord thy goodnes
may encrease and make it more. Therefore we mekely be-
seche the graunt vs true and sufficyent penance / wher-
by we may truly trust to be the chyldren of saluacion ac-
cordynge to thy promyse. Also that we may haue full con-
fydence in thy infinite power by the which thou may
truly kepe thy sayd grete promyse / to the intent all we may
saye. **Sperant anima mea in domino.** The
hope and trust of my soule is all hole in our lord / percase
some persone wyl saye. I knowe wel god is true & myghty
to fulfill his promyse. Also I doubte not in the perfour-

mercy of the same. But when almyghty god hath ones
forgyuen a sinner it is sufficient for obliuynge his pe-
nyte. And yf the sinner fall agayne god is dyscharged &
no more bounde to forgyue hym. Perchaunce some man
wyl thynke thus in hymselfe / namely when our aduer-
sary & deuyll putteth suche a thought to his mynde / wher
by he may the sooner bynne hym in to dyspayre / who soo
euer thynketh so thynketh falsly / as we shall proue. for in
the gospell of Luke we be taught to forgyue / not onely one
tyme / but as often as our neyghboure offendeth agaynst
vs. Our sauyour sayth. **S**i peccauerit i te frater
tuus increpa illū / & si penitētiā egerit dimitte
to illi: et si septies i die peccauerit i te & septi-
es in die 2uersus fuerit ad te dicens penitet
me dimitte illi. If thy broder trespasse agaynst the bla-
me hym charitably and yf he be sorowful for his trespasse for-
gyue hym. Also yf he offende. viij. tymes on a day & as ma-
ny tymes aske forgyuenes / soo ofte forgyue hym. By these
wordes we be commaunded to forgyue with all our herte
unfeynedly as ofte as our neyghboure or euery Cristen doth
a trespasse agaynst vs. Shall god be more meke than man
he must nedes. Shall man forgyue sooner than almygh-
ty god? Nay truly. for syth all mekenes / mercy / pyte / and
all goodnes is specially in god / who may be so meke and
merciful as he is. Our sauyour sayth. **N**emo bonus
nisi deus. No man is good but onely god / that is to say
no man is so utterly pure without dyssemblacon / with-
out spotte of malice as is almyghty god. In so moche ther-
fore as no creature is without synne / yet one wyl forgy-
ue another. Noche more the god of all goodnes that is so

clene Without spotte or blemyshe of malice mod eranty
sehys merciful dede so oft as we be penitent and aske for
gyuenes/Whiche he promysed sayenge. **Dimitte et**
Dimittetur vobis. Forgyue and ye shall be forgy-
uen. And in an other place. **Quia in mensura mensi**
fueritis: remittetur vobis. Euen as ye do to ether
so shal ye be done to. By this ye may se that they erre mo-
che and go from the trowth Whiche thynke almyghty god
Wyll not forgyue more than ones. For though we synne
neuer so greuously and oft yf at any tyme by penance we
Wyll tourne agayne to hym/mekeely askyng forgyuenes/
it shall not be denyed vs. But of a trowth we must aske
mercy or we dye/for by cruell deeth the lyght of the daye
the tyme of forgyuenes is bitterly taken awaye from vs.
And derkenes of the nyght is comen in the Whiche no
creature can do that thynge Wherby he shal obtayne mer-
cy. Of this sayd nyght our sauour she wed. **Veniet**
nor quando nemo potest operari. The nyght
shall come Whan no man may werke or doo any thynge
proufytable for hymselfe. Therefore as longe as we be ly-
uynge in this myserable lyfe/that is to saye from our naty-
uyte and fyrste comynge in to this worlde vnto the tyme
that we shall dye/so longe is the tyme wherein our penan-
ce may be acceptable vnto god/and truste verely to haue
forgyuenes. This daye or tyme of mercy is parted in .xij.
houres as it is she wed by a parable in the gospel of Iohn
If thou that arte truly penitent Wyll come at any of the-
se houres/almyghty god shall not forsake the/Whether y
come early or late/trust verely of forgyuenes for the asky-
nge. Dye not the these in the houre of his deeth obteyne
mercy as soone as he called for it. Jonas also beynge in Ier

perdye of death. Ezechie in lyke wyse whome all p[er]f[ect]i-
ons Juge to dye was forgyn. Nabugodonosor wh[ic]h
che ofte souerayn & ofte turned agayne to hym by de not our
mercifull lord be forgyn al his trespasses. The prophete Isa-
ayd in lyke maner after he had commytted adulterp and
manslaught yet he fel agayne to syne/ Was not almygh-
ty god mercifull to hym in dede whan mekely he kno-
leged his grysous offences. Who dare no wy be so bolde to
saye that god wyl not forgyn the synner more often than
ones. It is wryten. **In quatuor hora ingemue-
rit peccator saluus erit.** At ony tyme whan þ syn-
ner is sorp for his offences he shall not be dampned. Ther-
fore euery howe/ early or late/ Who sometime is penitent in
this lyfe may trust verily to be forgyn of our meke lord
and mayster. To the whiche our prophete exhorteth vs
sayenge. **Custodia matutina v[er]bo ad nocte[m]
spere[re]t israel in d[omi]no.** Every true penitent trust in our
lord bothe early and late/ that is to saye in euery aрге from
the first houre of our comynge in to this worlde/ vnto the
last whan we shall dye. Every true penitent may be cal-
led **Israhell**/ a man serunge god/ trustynge to haue forgy-
uenes of hyra. We no wy may be in a surety that almygh-
ty god shall be mercifull to all true penitentes. First bycau-
se of his p[ro]misse/ secunde for he is almygh-
ty/ wherby he may at all tynes p[er]f[ect]e the same/ bycause he is
so gentyl & ever ready to forgyn no wy last we shall the we
þ same vnable to be spoken of. **Q[ui]a apud d[omi]n[u]m m[er]ita.**
The mercy of god can not be but grete/ it can neuer be ly-
myt to ony creature. Every thyng þ is lytell & lymyt to a
certayne tyme or nomb[er]/ also by addycion or dimynucion
II. iiij.

may be made more or lesse/lacketh perfectyon/it must ne-
des be imperfyte. But all that is attribute or spoke of god
is perfyte/therefore his mercy can not be but grete and in-
fynpte bothe in tyme & nombze. Whose gretenes hath no
ne ende. As it is wyrtten. **S**ecūm magnitudinem
illius ita et misericordia illius cum ipso est.
Lyke as his power & myght is without ende/so is his
mercy. And y his power is infynpte scripture sheweth.
Et magnitudinis eius non est finis. The po-
wer of god is intermynable/or without ende. Therefore
his mercy must nedes be infynpte/& alwaye one neyther
more ne lesse. As saynt James sayth. **A**pud deū nul-
la est trāsmutatio nec vicissitudinis obui-
bratio. All chynge in god is alwaye one without cha-
nge. Dauid in lyke maner sheweth in a psalme before re-
herced. **T**u autem idem ipse es. Blessyd lord be
arte without mutabylte/peraventure Dauid ment sheweth
same in this psalme in so moche he expretheth no tyme but
speaketh absolutely. **Q**uā apud dñm misericordia.
Take hede he neyther sayth the mercy of god is/was/or
shal be/signefyenge that it is infynpte. Lyke as his super
excellent mercy may not be comprehended in mesure ne
nombze assēblably it may not be lympt to any certayne co-
me. But alwaye every houre/every moment when y spi-
rit is apte to receyue it/almyghty god shal be redy to gra-
te his desyre. Whiche holy scripture in an other place say-
enge. **Q**uis invocavit eū & desperit illū qui
pius & misericors est de⁹ & remittet in die tri-
bulatiōis pctā. Almyghty god never despyled crea-

ture þ asked forgyuenes / for he is so make & merciful / re-
dy to forgyue whan the sinner is contrite for his synfull
lyfe. O wylde worde more sweete than honey & sugar blef
yd lord geve me grace to make recognicyon & have it in
experyence. Thou never despyed creature þ asked mercy
by cause thou arte meke & merciful / redy to forgyue them
þ be soe wylfull for theyr offences. It is not spoken so in thy
holy scripture. Is not thy saynge true / dyde þ not make vs
of nought. I doo we not dayly aske mercy / shall we onely
be expelled of a crouth our synnes be grete / but thy mer-
cy exceedeth all gretenes & mesure. Our trespasses be many
but no nombze is of thy mercy. Our synnes many tymes
be renewed after þ hast forgyuen them / not wthstandynge
good lord thy mercy is lympt to no certayne time / but euer
redy to be receyved by & by of al þ be penitent. **Q 2** and
Dñi in mīa. for the mercy of god is infynite. Many ty-
mes one persone may haue pyte on an other / & yet helpe hy
no thyng at all / as thus. A poore man perauenture gooth
in to a pylson wher he seeth many pylsoners sore puny-
shed wth fetters & other engyns / by þ syght he is moeued
wth pyte & mercy / not wthstandynge he hath not wher
wth to helpe them. If almyghty god were in lyke cōdy-
cyon / his mercy shold lytel profyte vs. But he is not poore
he is moost ryche. In his treasour hous is rycheffe innume-
rable / wher wth also he may redeme all þ woulde frys the
pylson & captuyte of the deuyl. The ryche conuenient
for this redempcyon is no corruptable golde or syluer. As
saynt Peter sayth / it is the very innocent & precious blode
of the incōtampnate lambe Ihesu cryst the onely sone of þ
fader whiche made & ordred all other thynges in þ woulde
by mesure / weyght / and nombze as scripture sayeth.
Omnia facti in numero pōdere & mēsurā. The

phylsypen also commaundeth a man to be let blode by a
certayne mesure or quantyte. Notwithstandinge our blef
syd lord shed his blode so plenteuously Without mesure
þ no droppe was lefte in his body. And in probation of
same bothe blode and Water yssued from his heere/where
as ones shedynge had ben suffycient for the redemption
of all synners (all though they be innumerable) yet he
was not so content but With his owne Wyl suffred to ha
ue it yssue out of his moost precious body many mo times
for our redēcyon. For anone after his byrth in his moost
tender aegge he was circumcysed/and the fleshe of his pre
cious parte cut With a sharpe stone/where his precious bl
de flowed out suffyciently for the redemption of all syn
ners. Agayne it was shedde befoze his passyon When he
prayed to his fader on the mounte. At that tyme his man
hode was in so grete agony that the sweete yssued out fro
his face as it had ben droppes of blode fallynge downe to
the grounde. Thyrde When he was bounde naked to a
pyller and cruelly beten With scourges agayne he bledde
on every syde. Fourth When his crowne made of shar
pe thornes was fast thyrst on his heed/a perced it thugh
on every syde/his blode ranne downe haboundantly by
his heere/eyen/forheed/and his chekes. fyfth When after
the Je Wes had scourged hym they dyde on his clothes a
gayne Whiche cleued so soze to his holy body on every par
te When they sholde be done of his woundes were so re
mued that the blode yssued out afresh as it had neuer do
ne so befoze. Syxte When cruelly Without mercy or pity
his moost tender body soo soze beten was lyfte vpon the
crosse/there byolently nayled bothe handes and fete With
grete and boyllous nayles of yren. O inslerpble and me
uapulous cruelte of the Je Wes/hold swyftly came the blo

be cut at þe tyme from those large and grette woundes. The-
nenth whan after all this his syde was opened with a
sharpe spere so grette a wounde was than made that noo
blode was left in eny parte of his most precious body/
in wynter wherof water anone yllued out with blode.
¶ These be the thynges this is the treasure wher with þe ran-
som of our redempcyon was payed/as well for synners þe
ben past and gone out of this worlde as for vs that are
now alyue/also for theym whiche be to come/and for all
that wyll aske mercy and forgyuenes with true penaun-
ce. This most precious blode was shed without mesu-
re/without nombre/as we reherfed seven tymes whiche
signifyeth all tyme to thentent our synnes be they neuer
so grette and many shall in every houre/every moment by
the vertue of this precious blode be cleded/done a wyse
and we to be parte takers of this redempcyon ones done
ys at ony tyme in this lyfe we come to almighty god with
true penaunce asyngge mercy for our offences. One drop
of his blode as saynt Bernarde and saynt anselme bereth
wyntes had ben sufficyent for the redempcyon of all the
worlde/also of many worldes/what may be sayd of al his
precious blode so ofte shedde. Shall we not saye our re-
dempcyon is performed to the bittermost/whiche oure
prophete wyntelleth by these wordes. **E**t copiosa a-
pud eum redemptio. ¶ Therefore syth þe mercy of god
is so grette/and our redempcyon so plentuous/who may
dyspayre. Namely where we knowe for a trouth that
almighty god/of his owne volūtary wyll and gracious
holynesse he redeemed vs and wyll excercise his mercy
whan we aske it. Soo noo faute is in almighty god/
but onely in the sinner ys he be dampned. for of his grette
mercy and haboundaunte mercy he wyll not that ony

creature percyllhe/as saynt Peter sayth/ but all to be peni-
tent and recourne from theyr synfull lyfe. Almyghty god
Withdreweth theyr gout of his ryght lynes and is al-
waye so redy to forgyue/ he conceyeth more his mercy to
be magnified than the power of his Justyce. Were it not
a grete blemyshe to the power of a kynge/ Wolde not the
people saye slye Wedly behynde his backe yf he promysed
openly to be venged on his ennemyes/ and in conclusyon
Wolde not perfourme it. It is a comyn prouerbe. **Uer-
bum regis stet oportet.** A kynges worde must stan-
de. Our moost myghty lord in Whome is all strengthe
thet by his prophetes to destroye his ennemyes. Not With-
standynge Whan he had all sayd/ regarded more/ toke mo-
re hede to the We mercy than to his Wordes or the Wordes
of his prophetes. In so moche many of the prophetes set-
tyng more by theyr owne credence than by the saluacion
of the people fledde/ Wolde not the We as they Were com-
maunded. The prophete Jonas after our merciful lord
had deliuered hym from many grete percylls (as ye haue
herde) Was sent agayne to the grete cyte of Ninue to the
We the people it sholde be destroyed Within forty dayes/
Whan the Assyretes herde hym saye for the kynge With
all the people began to fast. Clothed them in byle garmen-
tes and Were gretefully penitent for theyr unkyndenesse
agaynst almyghty god/as We declared in a psalme before.
Almyghty god seynge theyr grete penaunce/ hadde mer-
cy on them Withdreweth his yre and Wolde not doo as he
fore he thrette by his prophete Jonas. Beholde the grete
mercy of almyghty god our lord. Whan Jonas vnderstoode
this/ called to remembraunce the forty dayes almost
gone/perceyued no thyng to warde accordynge as he dyd
de threte/ thought his credence sholde neuer after be sette

by amonge the people / Was thus bered in hym selfe that
god had so excreuouly entreated hym / and sayd. Good lord
byde not I here this mater or euer I toke vpon me to she-
we the people thy commaundement / and for that cause I
fledde knowynge ryght well thou arte so mercyfull me-
heppyteous / pacient and gentyl of thy selfe / that when the
people call to the for mercy thou wylt forgoue theyr offen-
ces. Now blessed lord sayth it shall be thus. I pray the suf-
fer me noo longer for to lyue. I desyre to dye moost of any
thyng. O grete dyuetye byt Wene the condicyon of god
and man / Toke well vpon the contraryete of theyr meke-
nes. This mortall man Jonas loued soo moche hymselfe
that his thought was more to kepe his credence vnder-
led / than to she we pyte or mercy vpon other. But almygh-
ty god the whiche is immortall suffered rather his creden-
ce to be hurte than for to be vnmecyfull vpon the peny-
tent people. He made a shorte and were vnto Jonas / and
soo leste hym saynge. Jonas hast thou a ryght wyse cause
to be wythe. After this Jonas descended & went do-
ne a lytell from the cyte / & made hym a shado wyng place
for his defence agaynst the radyaunte heet of the sonne in
the syde of an hyll / there abydyng to here what sholde
fortune & happen after. Almyghty god seynge this / Wol-
de gyue hym monycon of his grete folyshenesse / caused
an yue tree to sprynge by so deynly roude aboute his bou-
ce / wherof Jonas was very gladde and toke grete plea-
sure by the same yue tree. But almyghty god whiche put
posed an other thyng to be she wed by this dede / Wolde
not longe laste Jonas to haue his pleasure and solace of
it. The next nyght than solo wyng he created and ma-
de a worme þat byde gnaue the rote asonder of þe yue tree.
And anon as the sonne began to she we the operacyon of

his heet / it Wydyed and dyed aWaye. Then Jonas had
not soo grete pleasure in the sodayne spryngynge of that
tree / but his sorow was moche more for the destruction
of the same. In so moche he decreed with hymselfe / what
for the heet of the sonne / and for anger so to dye. Our mer-
cyfull lord seynge that Jonas was so sore troubled in his
mynde on a season sayd vnto hy. Hast thou yet a Just cau-
se to be angry. The losse of this yue tree whiche thou ne-
uer brought forth by thyn owne labour neyther made it
to growe maketh the sorowfull / so deynly it sprange and
so deynly it perished. Thou sorowest now because it is
Wydyed aWaye / mayst thou soo do of egypte / yf the losse of
one yue tree whiche thou neuer made be so paynfull to y
shall not I sorowe the destruction of xx. C. M. soules crea-
te by myn owne handes. So many be in this cyte therfo-
re suffice me to loke vpon the saluacyon of so many soules
syth one yue tre was to the so grete pleasure. O grete mer-
cyfull dede of our lord the Wed vpon his creatures. O in-
estymable mekenes. O mercy so grete whiche no tongue
can expresse. Be creatures neuer so vngentyll / unmercifull /
neuer so Wycked / not withstondynge he is sorowful to se them
peryshe / yf after theyr grete offences they Wyl loke vpon
almighty god agayne by true & herty penaunce / he Wyl
gladly admyt them to forgyuenes / also mercifully he Wyl
take them to hym / and make them parte takers of that no-
ble redempcyon whiche was perfourmed with the trea-
sure of the precyous blode of his sone Ihesu cryst accordyn-
ge to our prophete sayenge thus. **Et ipse redimet**
israel ex omnibus iniquitatibus eius. he shall
make every penitent persone parte taker of his redemp-
cyon ones done whan soo ever the synner Wyl dyrecte

his penitent eye unto him for than the sinner may well
be called Ithabell a man synging god wher as afore by
sygne he turned hymselfe a wyse for that moost merrefull
lorde. Now let vs conclude this sermon with a shorte
reherfall of the same. All ye that haue herde what we ha-
ue spoken in it I praye you remembre yourselfe by how
many degrees and how perillously every sinner defen-
deth / lyppeth do woe for ever without he take hede to-
warde the depe pytte of helle. Therefore doo penance in
this lyfe as soone as ye may and beseeche almyghty god to
accepte your penance. Trust verily (yf ye so do) neyther
your synne in the sight wythyn of god / neyther the or-
dynance of his holy lawe shall withstande but ye may
ever be in a surety to have forgiveness / by his pro-
myse / by his grete power wherby he may observe the sa-
me / laste because he is so ready to forgive every houre / and
every moment without doubt every sinner be he never
so wyched by these grete benefaytes of almyghty god
may trust verily to have forgiveness yf he doo penance /
and holde up hymselfe by the grace of god from fallynge
do woe in to the depe dungeon of dyspayre whiche our
lorde Ihesu crythe graunte vs. Amen.



Our sauyoure Criste Ihesu sheweth in a
 gospell of Luke that a certayne man had
 two sones/ the yongest of theym bespced
 a porcyon of his faders substance whi-
 che he obteyned and had. After that he
 wente in to an other regyon farr from
 his fader/ and there luyng bycouously
 spent the sayd porcyon of his goodes. Whan this substa-
 ce was after this maner myspent & gone/ fortun-
 ed grete hunger to be in that regyon/ than he beyng poore and ne
 by put hys selfe in seruyce with a certayne cytezen of that
 countree. This cytezen his mayster sent hym vnto a vyl-
 lage there to kepe hogges/ where he was sore vexed with
 hunger/ in sod moche that he coude not haue his fill of pe-
 sen & oke corues/ that before his face daily the swynge byde
 etc. At the laste remembred hymselfe inwardly/ and the
 mysery whiche he suffred/ thynkyng agayne on his fa-
 ders housholde/ how plenteuously euery seruaunt had/ al
 so how the leest page in that hous were serued with mete
 and drynke/ & he in the meane tyme perished in a straun-
 ge londe for hunger. For this he made couenaunt wth hym
 selfe shortly to departe from thens/ to go agayne to his fa-
 der/ knowlegynge his faute and myshyng/ aspyng
 forgyuenes/ & moze ouer praye his fader to take hym one-
 ly as his seruaunt/ vnworth to be called his sone from
 that tyme forwarde. Whan he toke his Journey retou-
 nyng home/ it fortuneth so his fader espyed hym comynge

affere / and anon moued With mercy and fatherly pyte /
Went to mete hym. At thet metynge toke he by aboute the
necke and kyssed hym / commaundyng his seruaunte to
put vpon hym newe clothes / and make redy a grete feast.
Last it is the Wed With what softe wordes this good fa-
der shaged and peased the malycious Indignacyon of
his eldest sone / that envyed the forgynenes of his yonger
broder. These ben the Wordes of our sauyour Criste in a
gospell / spoken to thentent no man sholde doubtte or be ig-
nourante / how grete mercy of our heuenly fader is the-
Wed vnto penitent synners. This prodygall chyldre tur-
nyng agayne vnto his fader / synneth y penitent syn-
ner beyng in a straunge regyon ferre from y fader of he-
uen / there mysusynge his manyfolde grete benefaytes /
at the last returned With sorowe and penaunce / askynge
forgynenes for his offences. Truly all we ben chyldren
of the heuenly fader / who someuer of vs folow worldly
bancters / ones brought in to the blage of the same by
the inordynate volupty of synne / Without doubtte he is thā
gone in to a straunge countree ferre from the fader of he-
uen. Every synner by synne goth a way ferre fro god / the
lenger that he contynueth in it / the ferder is his departyn-
ge from that blessyd lord. He destroyeth the substance
frely gyven vnto hym / by mysusynge the gyftes of god /
folowynge the sensuall appetyte of his body. No doubtte
of that persone is so sore crucified in this lyfe With insac-
able hunger / whose appetyte is moche desyrous and let
more and more to vse y transitory pleasures of this worl-
de. Whoben y cōtreyne of this regyon / truly none other
but deuylls / whome saynt Doule calleth the gournours
of this worlde. And whan so euer ony of vs fall in to synne
he putterh hymselfe in scrupce With one or other of them

Then he as a mayster sendeth hym into his byllage. Eue-
ry euill company may be called a byllage of the deuyl. So
many byllages of this region ther be as are euill compa-
nies in it. The synner is sente to kepe hogges / When his
mynde and studye is all set to satysfye hymselfe in the vni-
ciene concupiscence of the fleshe. Also he couereth to ha-
ue his bely full of pisen by despyllinge of the holy sode of
celestyall doctryne / and is desyrous to vse the vniene plea-
sures of the body / Whiche can not satysfye hym. More ouer
he is returned vnto hymselfe by makinge an inward see-
che in his conscience With a deuere remembraunce of all
his offences done / Wherby anon he calleth to mynde the
goodnes of almyghy god the doer vnto hym / & his owne
vniendnes agaynst his lord and maker. Also he percei-
ueth the felicitye of theym Whiche be the true seruantes
of god and contrary to that felicitye he knoweth his owne
wretchednes. Thus he dampneth his owne erroute
gretely repentyng his grete folyshenes / and is reysed vp
agayne by true hope of goddes mercy. He ryseth vp from
the fylthynes of synne and cometh to Warde the heuently
fader With þe steppes of his soule proclaymyng hymselfe
synfull and vniend / vnworthy to be called his sone / and
meekely besechyng to be taken as a seruant. This moost
mercifull fader our lord god beholdyng his sore com-
forte afette / pteuenteth hym With his grace / he maketh no
taryenge / but shortly gooth to mete hym / the wyng hym
selfe sampllyetly / and maketh demonstracyon of a pteyte
forgyuenesse / byngeth hym in to his house / clotheth hym
With the garmentes of grace. Maketh hym parte taker
of the flayne calfe for our redempcyon / our sayour Ihesu
Crist. And last he causeth al his aduersaryes vtterly to go
away fro hym. Foure thynges there be Whiche we may

shall confesse both in the prodigall chylde / and also in
every penitent sinner. fyrst the letter gorynge a waite fro
his father. Seconde the manner of his compynge agayne.
Thyrde what he shall aske of his father. And fourth what
rewarde he shall receyue in conclusyon / Whiche foure by
goddes helpe shall be declared by ordre in this penytency
all p[er]forme to the wyse. And for this purpose we shall ma-
ke our prayers vnto that blessed lorde. fyrst let vs call to
remembraunce by what maner / and in what maner wy-
se this prodigall chylde came to his father. No doubt of
his compynge agayne was with grete repentaunce & sha-
me of his synfull lyuynge / in soo moche he knowynge his
owne unkyndenes and indignyte had leuer be called a
seruaunt than a sone / saynge. **Q**uoniam sum dignus vo-
cari filius tuus. father myn offence is so grete aynst
thee that I am not worthy to be called thy sone. Dete fren-
des let vs haue the same affeccyon. Let vs rememb[er] the
benefytes of god gyuen vnto vs. Agayne let vs call to
mynde our unkyndenes / our synnes / our vnchrystylyuyn-
ge and be ashamed in our abhomyacions. Let vs be pe-
nytent and with true repentaunce saye / We be not worthy
to be named the chyldezen of almighty god / to Whome we
haue made our selfe soo vnlyke by synne / let vs not name
hym our father with our polluted mouth / but mekely call
hym our lorde / saynge. **D**omine exaudi oratione[m]
meam. Lorde here my prayer. & two thynges of a lyke
lyhode sholde withstonde and be agaynst that synners be
not herde so soone as they sholde be. fyrst the trouth of al-
mighty god / seconde his ryght wyshes / his trouth whe-
re he threite synners to dye eternally / his ryght wyshesse
wherby he ordeyned a due payne of very ryght for eue-

ty synner accordyng to his deservynge. But doubtlesse
neyther of these may let vs to be herde but rather they be
our helpe and socour wherby our mercyfull lord shall ge
ue audience vnto vs. For withstandinge eternall puny
shement is promysed to all synners. But agayne this is
trouth yf they wyll be returned from theyr synfull lyuyn
ge they shall be receyued vnto grace. And theyr synnes ne
uer after shall be cast in theyr teth but must nedes be true
For almyghty god affirmeth the same. Therefore of a sure
ty bothe eternall payne and also forgyuenes be promysed
vnto synnes but how verily thus. Eternall dampnacy
on is promysed to suche as wyll not retorne and be peni
tent for theyr synne. And to them whiche be repentant &
sorrowfull for theyr synnes with a full purpose newe rather
to offende is promysed forgyuenes. Almighty god sayth.

Quicumq. n. peccator ex corde ingenuerit
oim iniquitatū eius nō recordabor. When soo
ever a synner is very contryte & sorrowfull for his synnes
I shall neuer after call them to mynde. Therefore let vs her
tely desyre of our mercyfull lord that he vouchsafe to be
re our petycon made with a penitent herte to the tē his
owne forsayd wordes may be verfyed on vs. **Auribus**
petite obsecrationē meā in veritate tua
Lorde take by my prayer mercyfully accepte it graunte
me forgyuenes of my synnes lyke as thou graunted to all
true penitent synners whiche graunt may neuer be vn
true it may not be broken in any condycyon. Also yf right
wylnes of god is not so greatly to be feared of wretched syn
ners namely of suche as hath taken vpon them the right
way of lyuynge yf is to say after goddes lawe & the trul

repentaunt for theye offences done & past the sayd ryght-
wyfnes is vnto all those rather a grete helpe & socoure for
almighty god of his fydelite and Justice must nedes for-
gyue them that be confessed truly and with good wyll
do penance for theye synnes. Saynt Iohn the euange-
lyst sayth. *Si confiteamur peccata nostra fide-
lis est deus et iustus vt remittat nobis pec-
cata nostra & emundet nos ab omni iniquitate.*

If we truly confesse our synnes and be sorowfull for
them. Almighty god of his fydelite and ryght wyfnes
is of power and wyll to forgyue vs and at his pleasure
may purge vs from all our iniquyte / for this cause let vs
instantly aske of hym to be herde in this ryght wyfnes /
sawenge. *Audi me in tua iusticia.* Lorde he-
te me graciously lyke as thou arte true and ryght wyse
of thy promise. Further perauenture we shall gyue ac-
counte of his substance receyued of our blessed lorde
whiche we haue spent and destroyed luyng after the
vnlawfull sensualite of our bodies lyke as the prody-
gall chyldre bled hymselfe. O Whiche of vs can saye but
he hath receyued of almighty god many grete benefay-
tes and gyfts / bothe in soule and body with other. But
first let vs remembre the grete benefaytes of almighty
god in thynges concernynge the body as a socoure / with-
out the Whiche it coude not lyue. How many true & sayth-
full seruauntes of god be there in the worlde the Whiche
lacke brede wherby they myghte repress theiur hunger /
Drynke for to staunche theiur thirst. Clothes for to couer
theyr nakednesse. Fyre for to aswage theyr grete colde.
Beddes to restre theiur wearynges. How many also
want libertie beyng in prysons sore bounde perauenture

With charynes of prey/harde it is to nombre them. But as
trary Wyle (loued be god) We be not soo hardly beset
We neyther lacke meet/drynke/clothes/ fyre/bedd/ nor ly
berte/ but in euery nede al these be haboundantly redy for
vs at hande. To asswage our hunger We haue grete plen
te of delycate metes. Agaynst thurst We haue dyuers kyn
des of drynkes. To couer our nakednes/ dyuers apparay
les. Agaynst the bytter colde stormes/ se well at the full to
make fyre. And so ofte of our pleasure is to lye do vne and
rest vs/ We haue a soft bedde wel decked With goodly co
uerynges/ We haue lyberte to go Where We Wyl/ eyther
on hors backe or on fote/ We be neyther reied by the han
des ne fete. Suche as are strenghtly kept in pylons/ set in
a synbynge derke dongeon/ bounde With fetters of prey
and for lacke of meet/ lyke to dye for hunger/ naked With
out clothes/ in the sharpe colde Wynter no fyre to socoure
theym. These persones haue good cause Why to knowe
how grete and pleasaunte these sayd benefaytes be. Let
vs now speke of the goodnes longynge vnto the body as
membres vnto the same/ how many lacke theyr armes/ fe
te/ handes/ and other fetures of theyr bodys/ & how ma
ny haue theyr armes broken/ elles the flesshe eten aWaye
With dyuers sores and infyrmytees/ how many be depri
ued fro theyr beaute Whiche somtyme were well fauou
red of face/ and well proportioned in euery party of theyr
bodys. How many lye in stretes & hye Wayes full of car
buncles & other incurable botches/ Whiche also We day
ly perceyue at our eye greuous to beholde/ how many be
crucifyed in maner by intollerable aches of bones & Joynt
tes/ & many other infyrmytees. And how many I praye
you be blynde/ deef/ and dowe. Suche as are troubled
in this maner With these incommodytees reherced/ bu

best honde perfectly the commodities wherwith we be
endeu'd. Besyde these þ which be bere'd with þ fren-
che poches/poore/and neddyng by the hye wayes sty-
bryng and almost rotten aboute the grounde chaungyng in
tollerable ache in theyr bones/perceyue how moche we
be bounde to our blessyd lord for his manyfolde grete be-
nefaytes gyuen vnto vs. All the goodly and proufyta-
ble gyftes gyuen vnto the soule be many/and moche to be
made of. We may se innumerable creatures that wante
reason/memory/and lyberte of wyll which .iij. be partes
of the ymage of god/wherwith the soule of man is made
noble. We se also many that haue these gyftes/not with-
standyng they wante the good ble of them/as thus/they
neither can speke nor do any thyng in a conuenient or-
dye. Some there be whose wyte is so dull þ in no maner
they can not perceyue a thyng taught vnto theym. Ma-
ny haue so slippet a mynde that can not kepe in memory
a thyng the wed vnto them/by the space of an houre. The
wyll of some is so croked/so fro ward/so intractable that
in what company so euer they be/it is greuous and tedy-
ous vnto them. I spake not yet of folyshenes/impudent
affectyons and other vyces which doubtles be grete in-
commodities vnto vs/and theyr contraries are merua-
lous grete benefaytes. How grete benefaytes they be is
perceyued by the natyfe folyshenes of þ sole whome day-
ly we beholde which sholde be in wrys cōdycon than
any vntreasonable best yf he might haue his owne wyll
further. Of whome had we the benefaytes/who gaue
them vnto vs/truely our moost louyng father almyghty
god. It was our fortune to haue this goodly porcyon of
substaunce/these ryche treasures which perauenture ma-
ny of vs hath spent and destroyed vnproufytably/not al-

Waye to the honour and pleasure of our blessed lord: but
contrary wyse rather to his shame and rebuke / so muche
as lyeth in vs. **A**las what shall we do / how shall we be
haue our selfe when our father & lord shall aske accompte
at the dreadfull daye of his strypte Iugement how we
haue ordred our porcyon of substaunce / euery man accom-
pyng to his recepte. Therefore let vs come before our
sayd father by true confellyon and penaunce for our syn-
nes calling our selfe vnworthy to be named his chyldren
wolde god we myght be his true seruauntes and not co-
me in to that Iugement with hym / let vs saye. **N**ō in-
tres in iudicium cum seruo tuo. Blessed lord
gyue vs grace in this lyfe so to spende the porcyon of sub-
staunce whiche we receyued of thy goodnes / that at the
ferefull daye of dome where vnto all we shall be ctyed /
thou laye no thyng vnto our charges / wherby we shold
bitterly be condempned and put out from thy blessed com-
pany. For yf it be thy wyll to call vs vnto that streypte exa-
mynacyon / truly neyther we nor any other persone may
escape without condempnacyon / for all be synners / none
can excuse hymselfe / & saye he hath not offended thy good-
nes. Saynt Iohn sayth. **S**i dixerimus quia non
peccauimus : mendacem illum facimus. **A**nd
we saye that we haue not synned we make our saypout
Cryste a lyer that taught vs to praye vnto the father by
these wordes. **D**imitte nobis debita nostra.
Blessyd lord forgive vs our dettes. whiche be our det-
tes / Truly our synnes / wherfore we shall endure and
suffre without doubte eternall dampnacyon yf that they
be not forgiven or euer we departe out of this worlde.

No man may excuse hym but he is bounde in these dettes
that is to saie in synnes. for yf any man can saie the con-
trary than our saupour taught vs not right When he she-
wed that we sholde aske pardon/forgyuenes/and release
of all our synnes. Job that was bothe good and ryght-
wylle sayd. **S**i iustificare me voluerit: os meum
condempnabit me. **I**f I wolde iustify myn owne
selfe/my wordes shall cōdemne me. for this cause who
may thynke hymselfe able and worthy to come in to Ju-
gement With almyghty god/for yf saynt Johan the electe
byrgyn and perryculerly beloved chyldre of our blessed lor-
de was not cleane without euery spotte of synne. It also yf
good lyuer Job sholde be condenynged in that straye Ju-
gement/moche more we than shall be straptely Justy-
fied. Therefore let vs all praye affectually in so moche his
dearly beloved chyldren be they neuer so good are not suf-
ficiently able for to pleyde With hym in Jugement/that
he vouchesafe not to call vs scante able to be his seruaun-
tes vnto the strenghtnes of it. **Q**uia nō iustificabi-
tur in conspectu dñi omnes viuens. Blessed
lorde god Deale not stryde With me in thy ferefull Ju-
gement and come to cōspyre for no creature bywyng of his
owne myrtes/shall be able to come afore thy syght. No
reouer let vs knowlede and confesse to our grete shame
vnto what vngreatuous cytexyn we haue put our selfe in
seruice in the regyon & countrey so fette from our heuenly
fader almyghty god. Who somer is the true and sayth-
full seruaunt of god as we all ought and sholde be/his cō-
uersacion is in heuen With the fader of heuen and the he-
uenly cytexyn there beynge in Joye. He is also exempt fro

the regyon of this Worlde/Wherof the deuyl is prince &
cheefe capytayne. Cryst our sauour called the deuyl prince
of this Worlde/sapenge. **P**rinceps huius mun-
di. And saynt Poule calleth deuylles the rulers & gover-
nours of synfull soules/he that foloweth the bannters of
it/goeth in to a fetter regyon a waye from god/myfonge
the goodly and prouffitable gyftes of that blessed lord.
He is also troubled With insacyable hunger / for the more
that his appetyte is set to gete Worldly goodes and pleasu-
res/the greter is his desyre to encrease the same/in too mo-
che he hath put hymselfe in seruyce to one of these cōteyns
that is to saye to a deuyl the Whiche promyseth hym ma-
ny thynges/but all be false/bayne/and peryllous/Wherby
he is aboute to deuour the soule. Our Wyttes be let to gete
Worldly delectacyons/and the fleshe is tyred in the same
purpose/so in the meane season the selfe soule doth perishe
No man Wyl call this cōteyn the deuyl but a cruell en-
nemy. In the gospel he is so named/Where is sayd. **I**n-
micus hō venit: et super seminauit zizania
He hath his name not Without a cause/for euer he is pur-
suyng to destroy the soule Whiche is moost dere and pre-
cious vnto a man aboue all thynges. We therfore that be
hared With lyke persecucyons may say. **Q**uia perse-
cutus est inimicus aiā meā. The deuyl our
cruell enemy dayly pursueth to destroye our soules. Be-
syde this he hath sente vs in to his byllage / there to kepe
hogges. The deuyl putteth euery synner in to that vyle
offyce/Whiche is his seruant and so Wyl cōtynue/What
may better be vnderstonde by thundrennes of hogges or
Wyne/than the fylthy appetyte of y fleshe. Thot moost

badene synners whose affection is set in fleshely pleasures
ought of a more congruence to be called swyne than
the hogges whiche dary walke themselves in myre and
slay. Wherfore sayet Peter sayth. **Sus lotta in vo-**
latubro luti. The synner is lyke vnto a sow wel soiled
in dytte and myre. O we crysten people whose lyfe is ma-
de so hyle by vyces/ what condycion be we in whiche are
made lyke vnto the ymage of god/ redeemed with þ moost
precious blode of cryst ryght enherytours of heuen. Not
withstandyng we haue forsaken our moost lounge fa-
der/ and chosen a lord moost vngacious and cruell ad-
uersary vnto hym. This aduersary setteth vs in the offyce
of heppynge swyne/ that is to saye in solo wyng the lyby-
dynous appetyte of the flesh vnable to be sate. O my
serable byet. O how detestable condycion be we in. Let
vs therfore crye vnto our mercyfull fader/ besyly aske his
helpe and shewe our mysery vnto hym sayng. **Humi-**
liavit in terra vitam meam. This enemy the e-
uyll hath humbled my lyfe/ hath set me in a hyle offyce so-
lo wyng worldly pleasures and the fylthy desyres of the
fleshe. The deuyl our aduersary is not onely contente to
set vs in this lowe and hyle offyce/ but also he hath taken
awaye the lycht of doynge good werkes/ and ouercome-
red vs with darkenes/ that is to saye with worldly con-
cupiscence/ so by his meanes we be made oblyuous of
our heuenly fader and his manyfolde benefaytes/ forge-
tyng our selfe/ not regardyng the helthe of our soules/ in
maner as madde people/ more lyke deed than alpye. For
all suche as ben enlumyned with grace are alpye/ haue
vnderstandyng to orde themselves in the pleasure of god.
But all other that lacke grace be deed spyrityually/ whose

myndes be al way set to fulfill theyr breffly lyste/ and not-
till theyr wyttes with vayne delectacions/ mervay-
lously blynded by the deuylles and rulers of this regyon
the worlde/ Whiche many tymes in holy scripture is na-
med the regyon of deth. Saynt Ioule sayth. *Tene-
bris obscuratum habentes intellectu: alie-
nati a vita dei.* Suche maner people as foloweth y
pleasures of this worlde be in derkenes/ hauyng an ob-
scure vnderstandynge/ and alyenate fro y lyste of almygh-
ty god/ for this let vs adde vnto our cōplaynt y foloweth
Collocavit me in obscuris sicut mortuos se-
culi. Our aduersary the deuyl hath set vs in the derke-
nes of byces/ taken a way our good vnderstandynge/ and
made vs as deed without grace. Hitherto we haue she-
wed of the synners sette goynge a way from god. Now
let vs here of his retournynge agayne. Be the synner ne-
uer so moche blynded with the deceytes of the deuyl/ not
withstandynge some sparke remaineth in the soule that
can not hyghly be extyncte & quenched/ as moche to saye/ y
superyour porcyon of the soule whiche alwaye styueth
ayens synne. Also it entyseth the body so moche as it may
to doo good yf we be dysposed for to here it/ and for to doo
therafter. But many persones there be the whiche geue
more attendaunce to other vayne thynges/ wherewith
they are besyly occupped/ and forgete theymselfe. Suche
maner of people ben rather present with those transitory
thynges than with theymselfe. Saynt Augustyn sayth.
The mynde and thought of man is more where he loueth
thā with hymselfe/ Wolde god these maner dysposed peo-
ple wolde at the last retorne here/ se/ and make due serche

What is done in thys conscience like as we haue shew-
ed of this prodigall chylde/ Whiche after his offence
me agayne to hymselfe/ and kne we all his myseryes/ Wol-
de god eury one of vs were in wyll to remembre yf trou-
ble of his owne soule/ the whiche yf in warde conscience
dooth suffice/ to thentent all we myght saye With the pro-
phete that foloweth. **Enriatus est sup me spiri-
tus meus.** I knowe verely by the serche made in my
conscience how greuously I haue trespassed agaynst my
lorde god/ wherwith my soule is sore greued. This re-
membraunce doubtes not of the synners true
conuersyon to almyghty god. for of a trowth whan he
calleth to mynde (as we haue shewd) his miserable er-
rors wherin he hath been wrapped by contynuaunce in
the same a longe tyme/ and that remembraunce contynu-
ally had/ can not but greatly repent his owne folyshenes
namely yf he remembere/ Whome he hath forsaken/ and in
to whole daunger he is fallen. Also call to mynde his losse
how grete it is/ how moche vnprofytable is his wy-
ngynge/ he hath not forsaken anygell/ man/ or any other crea-
ture/ Whome thanne truly almyghty god the maker of
all creatures/ whiche also create eury thyng of nought
and is moost myghty/ moost lyberall/ best/ and moost fayre
This blessed lord is to be set by aboue all thyng/ he is to
be loued best/ for his inenarrable goodnes all though he
had neuer done more for vs. But aboute these he maketh
hymselfe our fader. **Qui proprio et naturali fi-
lio non pepercit: sed pro nobis omnibus mor-
ti tradidit illum.** Whiche also for grete loue spared

not his owne naturall sone but gaue hym to suffer death
for the redempcyon of vs all. The synner hath forsaaken this
moost kynde & louynge fader solo wyng the deuyll moost
cruell enemy to all mankynde/also moost ferefull moost
enuyous / auctour of all synnes and myschyses. What pro-
fyte hath the synner gotten by his longe contynuaunce in
wychednes/truely no thyng elles but dyshoneste & grete
hylthynes of the soule w eternal dampnacyon/out of the
Whiche he shall neuer be delyuered without amendinge
in this lyfe. He hath besyde these lost eternall lyfe & Joyes
euerlastynge. O Wretched synners. If any of vs had lost
a grete somme of money/condempned to have his heed
stryken of/yf he eyther were fallen in to the dainger of his
moost cruel enemy/lost his best louynge frende. Wolde he
not soze we moche/sholde he not be soze vexed in his myn-
de/yes of a lykelyhode. Therfore lette vs retorne to our
conscyences there to here these sayd damages/that we may
wayle and soze we with true penaunce saynge vnto our
fader of heuen. **In me turbatum est cor meum.**
Blessyd lord my herte is soze troubled. my wyddome is co-
fused I am soze and penytent for my trespasse done agens
thy goodnes/for as moche as a man may take to grete so-
roze/and by his doynge perchaunce fall in to dysperacy-
on/therfore a remedy must be had/Whiche is the remem-
braunce of good hope and truste of forgynenes. And this
shall soone be done / yf we call to mynde how grete the
mercy is of our heuenly fader. Doubtles mankynde y is
so croked & prone to synne must of very ryght be brought
vnto a fere and dyede by y greuous punishment of god
lyke as the custome and blage was in the tyme of y olde
lawe/for than who soeuer dyde breke the lawe it wo oze

the thynges whiche he dothe saye the same thinge whiche he sayd
to be without mercy or longuyness. For whiche whiche
our most mercifull lord could not but exercise his
mercy in that same cruel season for many tymes by his pro-
phetes he promysed forgiveness to all true penitent syn-
ners. It is written in Ieremye. **Tu fornicata es
cum amatoribus multis: tamen reuertere
ad me et ego suscipiam te.** Then synfull persone
hast offended many tymes so lothsome the bula whiche full be
tyes of thy body yet turne agayne to me and I shall recey-
ue thee. O mercifull fader of our blessed lord. In an other
place it is written also. **Si penitencia egerit ges-
ista a malo suo: agam et ego penitenciam su-
per malo quod cogitavi ut facerem ei.** If the
people wyll do penance for theyr offences. I shall with-
draue my grete punishment: elles I shall not pu-
nyshe them as I had thought to haue done. Now for as
moche as almyghty god was so mercifull in the tyme of
cruelle Iohan Doyles la the was put in execution how
plenteuously shall he exercise his mercy now in this ty-
me of grace. O how almyghty god fader of all comfort
be more ready to be the mercy on synners & call the agayne
to grace yes doubtles. for this cause the remembraunce
of his mercy the used in the tyme of y olde la the is moche
proufyttable for us in very hope and trust to be forgiven.
Therefore it foloweth. **Memor fui dierum anti-
quorum.** Good lord I haue at all seasons had in myn-
de the tyme of the olde la the when no mercy myght be
hadde for my transgressours of it. I remembre how mer

cyfull thou were at that tyme. In other cause of good hope
is this: let vs make serche thorough the werkes of god
vniuersally/ and we shall fynde in all them boundaunt
mercy and pyte. I beseeche you how oft she wedyth mercy
in dede vpon the people of Israhell when they sinned a-
boue mesure. How mercifully helpe he with the kynge
Dauid/ Nabugodonosor/ Achab/ and Ezechie/ with the
people also/ as is wytnessed in holy scripture of the syn-
netes/ What mercy she wedyth this blessed lord of Peter
Whiche denyed hym/ What to Ioule Whiche persecuted
hym. Mary magdaleyne/ the woman taken in adultery
What to the publycane/ also to y these a manquet/ with
other innumerable. No man of this is ygnorant. Scrip-
ture sayth. **S**uauis dominus vniuersis & mi-
serationes eius super omnia opera eius. Our
lord is merciful vnto all people that wyll receiue mer-
cy/ and his merciful dedes be spredde vpon all his wer-
kes. In euery thyng that god dooth is suauyte and mer-
cy that is she wedyth in an other place. **U**niverse vie
domini misericordia et veritas. All the werkes
of god be grounded vpon mercy and trowth. The remem-
braunce of this enarrable mercy on all his werkes/ may
cause vs to haue good hope and trust of forgiveness. For
this is added. **E**t meditatus sum in omnibus
operibus tuis. Blessed lord I call to mynde how
merciful thou arte in all thy werkes/ Whiche is to me a
specyall trust to obtayne forgiveness. But now confes-
syng this Why doo we not haast ourselues/ Why tye we
not from synne and come vnto our merciful father of he-

uen. As this prodigall chyld dyde to his father. As per-
adventure any thyng yet behyndre truly. For this pro-
digall chyld remembryng his owne myseriethought
vpon the seruantes in his fathers howsholde how plente-
uously they were fedde. So lyke wyse we must remem-
bre our owne wretchednes and also the felicity of those
creatures beinge in seruaunce and howsholde of our heu-
ly father. This prodigall chyld sayd. **Quanti mer-
cenarii in domo patris mei abundant pan-
ibus: ego autem hic fame pereo.** How many ser-
uantes be in my fathers hous how haboundantly ben
they serued with mete and drynke and I lyke a wretche
dye here for hunger. I lyke is but a small thyng in repu-
tation if both may they reason be vnderstandyng yet no-
ble thyng. Salomon in all his royalty was neuer cladde
with so fayre a coloure and beaute which our sauour
methed in a gospell of Luke saynge. **Considerate li-
lia agri. &c. Amen dico vobis salomon in om-
ni gloria sua non fuit vestitus sicut vnum ex
his.** Loke vpon the lylies and sayre flowers of the fel-
de. I tell you playnly sayth our sauour. Salomon in all
his glory was neuer so beauteuous as one of them. Spa-
rowes be but small byrdes and yett set by amonge men.
**Et vnusquisque eorum non est in oblivione coram deo
sed & capillis ovis capitis numerati sunt.** Not-
withstandyng none of them is out of mynde before god
All the heere of our hedes be nombred & had in his memo-
ry. Therefore our moost blessed lorde taketh hede of eury
creature. Also the lord is not out of his remembraunce. He

maketh proupyson for theym all. As the prophet Dauid
sheweth in a psalme/sayinge. **O**mnia a te expectat
vt des illis escam in tempore: aperiente te
manuum tuā omnia implebuntur bonitate.
Blessyd lord all creatures abyde vpon thy goodnesse/all
haue theyr beyng and fode of the in tyme. And when it
is thy pleasure to put forth and open thy plenteuous han-
de/all shall be sate and content with noutyfullynge co-
uenient for them. Be not men and women moche more
set by with almyghty god than all vnreasonable creatu-
res/was not euery thyng made & create for mannes cau-
se. Doubtles soo it was. Than for as moche as almyghty
god taketh charge and prouydeth for all other creatures.
How grete cure shall we thynke hath he vpon his reason-
able creatures/whome he made lyke to his owne yma-
ge. Therefore let vs remembre that foloweth/sayinge.
In factis manuum tuarum meditabar.
Lorde I bere in mynde how comfortable thou arte to all
thy creatures/none of them be had in oblyuon with the.
Now thus/when a synner perceyueh the sorow of his
soule/also the inwarde remors of his conscience/and by
is made woful and penytent/when he persuadeth with
hymselfe to aske mercy of his fader/remembryng the pro-
uidence so plenteuously ordred for all his faders seruaun-
tes/and beholdeth hymselfe forsaken by his owne default
Wyll he not shortly ryle vp and go vnto his fader know-
legynge his errour and trespasse. Shall he not lowly me-
ke hymselfe/and desyre for to be forgyuen and pardoned
of his grete unkyndnesse/the whiche this sayd prophete
chylde fulfilled after all these consideracyons as is the

thou shalt sayd. **E**urgam et fido ad patrem
meum dicam q: pater peccavi. I shall crye and
forsake my synfull lyfe/ goe vnto my father knowlegynge
my greuous offence/ and saye/ father I haue synned agens
the. I wyched synner/ why saye we any longer/ why do
we not crye from our wychednes/ and forsake our synfull
lyfe/ why do we not offre our selfe vnto the father of mercy
let he lyfte vp our myndes saynge vnto hym. **E**xpan-
di manus meas ad te. I haue spreade my handes
abrode/ that is to saye. I haue charged my lyfe by doyng
many good werkes/ wherfore as before I gaue my selfe
to the bayne pleasures and delectacions of this worlde.
And say to the we more openly the inwarde desyre of our
myndes/ let he bypasse to remembrance the pleasures
of this worlde/ how bayne they be/ how shortly they
dunf the a thye as dooth a shadowe/ for the more that
our persons hath a sweete pleasure and delectacion in
them/ the more is his desyre to encrease the same/ and the
lesse is he satisfied/ he as our sauyour sayd vnto the wo-
man Samaritan. **Q**ui bibit ex aqua: sitiet ite-
rally. whoe neuer drytheth of this water shall be thy-
steyned/ that is as muche to saye/ what maner of perso-
nes is such they be that is inordinately desyrous for to ha-
ue worldly pleasures/ delectacions and rychesse shall ne-
uer be satisfied and appoynted but euer his appetyte shal
be to haue more and more neuer content. But there is an
other maner of man/ and yf a man by the no more but once
of it he shall be satisfied and repleyned/ he aboundant
ly with vnto/ that be they the wyse be cause yf they
out from the cynt of all pleasure/ wherwith all blyss

people ben gyuen drynke/and plentifully are sacrate in
heuen. It is wyrtten. **S**atiabor quā apparuerit
gloria tua. Blessyd lord I shall be fully content. I
shall haue pleasure at wyll when thy Joye shall appere/
that is to saye at such tyme as I shall be assooyate with
thy blessyd company in heuen. Almighty god is the foun
tayne of this sayd pleasure and moost delectable lycour/ the
Whiche lycoure all blessyd soules desyre scrupulously to haue
Amonge Whome one sayd. **Q**uemadmodum de
siderat ceruus ad fontes aquarum: ita desi
derat anima mea ad te deus. Blessyd lord/ lyke
as the wyld herte after he hath dronken poyson desy
reth to come vnto the frethe springe fountaynes for
his synguler remedy and comfort/ euen so dooth my sou
le after the remembraunce of my synne/ desyre for to come
vnto the by the fountayne of penaunce. Now syth it is so
We knowe this moost delectous lycour/ and where it is
Let vs therfore sprede our soules abroad desyringe to be
sacrate with it/ wherof our selfe we be boyde from all
moysture of goodnes/ and alpenate from all vertue. Our
saynge shall be this/ as it solo weth. **A**nima mea si
cut terra sine aqua tibi. Lyke as the erth of his na
ture without moysture is drye & barayne/ so is my soule of
it selfe boyde from all goodnes/ wherfore blessyd lord
bouchesaue to water it with the lycoure of thy grace/ to the
entent it may finally come vnto thy euerlastyng blyss
Chyther to ye haue herde the fall of the synner/ also his sy
nyng agayne. Now ferder let vs gyue hede to knowe
what his desyre shal be of almighty god. I praye he prayeth
to be herde. Also that god wold bouchesaue to labe vpon

hym with the eye of his mercy / defende hym from his
ennemys / and lasse his petycon to haue instructyon
how he may fulfill the pleasure and wyll of our lord
god / he sheweth reasons why to be herde in all these.
Whan a poore man cometh to a pynce not accustomed to
see the hymselfe in the presence of noble men / anon he is
fyncten with fere / marish pale in the face / quaketh for dre
de / and is soo soze abashed that in maner he wotech not
what to saye his spyte begynneth to fayle hym. We day
ly haue this experyence not onely in those the whiche
be bashfull and weyhe spytyed / but also in them whi
che be bolde of spyte. We rede of quene Saba bothe
wyse and of grete power whan she behelde the noble
nesse of kynge Salomon bothe in his wysdome and ma
ny other grete gyftes / all though she came for to attempte
hym in many deepe questyons / not withstandinge she
was in maner beside her selfe seynge his grete royalte /
and almost wyll not what to saye. O Thesu how shall
the poore soule behaue it selfe deformed with so many syn
nes whan it shall come to the ferefull presence of goddes
hygh magestye / whan it shall appere before the hyghnes
of almyghty god / presented vnto that ferefull kynge that
taketh awaye the spyte & boldenes of worldly pynces
and rulers all erthly kynges fere hym. No meruayle it is
yf than the sely soule be soze abashed and wote not what
to saye / namely yf the petycon be not redely herde. For
this let every synner saye vnto god. **V**elociter exau
di me Domine Defecit spiritus meus. **L**orde
heere me shortly for my spyte fayleth me. But after that
a kynge or pynce is redy to gyue audyence to poore crea
ture / yf also he loke not on hym with a gentyll and mercy

countenaunce but she the hymselfe Ihesus openeth his sub-
gecte and befecher not onely than his lorde shall sayle
hym for here but also his strength shall be taken away
not able to sustayne his body but fall downe to the groun-
de. for Salomon sayd. **I**ndignatio regis nun-
tius mortis est. The Indignacyon of a kynge is a
messenger and token of deeth. And contrary wyse. **I**n
hilaritate vult^r regis vita. By a kynges chere-
full countenaunce is signified lyfe. Byth the Indigna-
cyon of a mortall kynge is so grete how grete is the In-
dignacyon of almyghty god a kynge immortal. How
many hath dyspayred for here of his Indignacyon and pu-
nyshment whiche they deserued to haue and so in con-
clusyon slyppe downe into the depe pytte of hell. And a-
gayne how many by the reason of synne were drawen
backe wards vnto hell. Not withstandinge beyng com-
forted with the hope of his mercy they were exalte vnto
eternall lyfe. for this euery penytent syner must make this
petycon of almyghty god. **De auertas fa-
ciem tuam a me et similis ero descendenti-
bus in lacum.** Blessyd lorde turne not away thy face
but loke vpon me with a mercifull chere and countenaun-
ce gyue me grace and vertue that I be not lyke and sem-
blable vnto them the whiche by the synne of dyspayre do
fall in to eternall dampnacyon. But yf a myghty prync-
ce or grete estate wyll loke vpon his subgecte with neuer so
merry and cherefull loke and countenaunce and in conclu-
sion excercyse and she we noo mercy nor pyte vpon hym
What auayle or proufite is that vnto the sayd poore man
Truly but very lytell. Therefore merry is to be requyred &

asked in the thynde place. Almyghty god is mercifull a-
boue all other / and hath more affecyon vnto mankynde
than the husbände hath vnto the Wyfe / the moder to the
chylde / or the fader vnto his sone. Of a trouth grete loue
must be bet Wyrt þ husbände & his Wyfe. For it is Wyrt.
Relinquet homo patrem et matrem et ad-
herabit vxoꝝi sue. A man ones maryed accordynge
to goddes lawes / shall forsake his fader and moder / and
kepe hym vnto his Wyfe / as moche to saye / loue his Wyfe
better thā his fader or moder. Many causes there be why
a man may put his Wyfe aWaye from hym With ryght / &
so put aWaye yf she come agayne he may vtterly relect her
But almyghty god loueth vs With a more constant myn-
de. For yf we synne neuer so oft / neuer so greuously a-
gynst hym / yet yf we Wyl retorne he anon taketh vs vnto hym
at all tymes / Wytnesh his owne wordes spoken by his ho-
ly pphete Jeremye saynge. **S**i dimiserit vir vxo-
rem suā et recedēs ab eo duxerit virū nūq̃
alterum reuertetur ad eam vltra. If a man le-
ue his Wyfe and she so gone aWaye take an other husban-
de / shall he take her agayne / is not that woman contamy-
nate and polluted. But what sayth almyghty god more.
Tu autem fornicata es cum amatoribus
multis : tamen reuertere ad me dicit domi-
nus et ego suscipiam te. Thou synful persone hast
offended With many louers / yet turne agayne and I shall
take the to mercy. Here we se that god loueth vs moche
more constantly than a man dooth his Wyfe. Also it is
manifest how tenderly those þ are moders do loue there

chyldezen / by the grete laboures and aduersytees Whiche
they suffre for theyr causes to bynge and nouryſhe them
forth in this Worlde / but almyghty god is fere aboue
them in louynge / for Whan the moders perceyue and ſele
thun kynnes of theyr chyldezen / anone they forgete them
Almyghty god deleth not ſo With vs / Whiche he confir-
med by his prophete Elaye / ſayenge. **Quoniam potest**
mulier obliuisci infantem suum ut non mi-
lereatur filio utero sui : et si illa oblita fuerit
ego tamen non obliuiscar tui. May a Woman
forgete her infant or chylde and not be mercyfull vnto the
chylde borne of her owne bodye and yf ſhe ſo do at any ty-
me for vnkynnes ſhe Wed / yet ſayth our lord I ſhall
not forgete the / be thou neuer ſoo vnkynde / yf thou Wylte
aſke mercy. Therfore We be more derely beloued of god
than chyldezen ben of theyr moders. Laſt / fathers Whole lo-
ue is longer durynge and more conſtant vnto theyr chyl-
dezen / be not to be compared vnto y loue of almyghty god.
No carnall fader may loue his chylde better than our he-
uenly fader loueth vs. It is Wryten. **Quomodo mi-**
ſereſ pater filioꝝ ita miſertus eſt dñs timen-
tibus ſe. As the carnall fader is mercyfull vnto his chyl-
dezen / ſo our lord god almyghty is mercyfull vnto all that
fere hym. And doubtles he is moche more mercyfull / as
Cryſt ſhe Wed in a goſpell ſpekynge vnto carnall faders.
S i vos quā ſitis mali noſcitis data bona
dare filiis veſtris : quāto magis pater veſter
celeſtis dabit ſpiritu bonū petētibus ſe. If ye
carnall faders beynge euyl of your ſelfe / can ſende in your

bettes to gyue good gyftes to your chyldren. Now moche
more shall your heuently fader whiche is all good and it
selfe goodnesse warde them with his grace that wyl af-
ke it. This thyng appered well in this prodygall chylde
whan he came to warde his fader to aske forgyuenes. A-
none his fader beholdyng his comynge aftere was moe-
ued wth mercy. Went to warde his chylde and at theyr me-
tyng toke hym aboute y^e necke & kyssed hym. O synful
loue of a fader. O grete pyte not a lytel to be meruayled of
Let vs wretched synners retourne from our synfull lyfe
come vnto our heuently fader lyke as this prodygall chyl-
de dyde. Aske mercy with true penaunce and hope of for-
gyuenes. For elles we can not haue it. This shall be our
saynge. **Audita in fac michi mane misericor-**
diam tuam: q² in te speraui. Blessyd lord graunt
that I may obtayne thy mercy shortly whan I call for it
with true penaunce and hope of forgyuenes/for why I
haue euer trusted in the. But whan so euer a synner hath
obtainyd mercy of almyghty god/his cause is than y^e mo-
re to take hede with as dyllygent study as he can lest per-
auenture he offende agayne and so be in worse case than
he was before. This pteracyon to synne may happen. iij.
maner wyse. fyrste by Ignoraunce of the good rule and
custome that he ought to vse beyng in cleane lyfe for the co-
ntynuaunce of the same. Seconde the crafty meanes of his
enemyes may perchaunce cause hym to retourne to synne/after
he hath knowlege of this sayd good ordre and custome.
Thyrde by his craft and redynes to synne he may offen-
de agayne he maketh petycions solo wyng to be defen-
ded from these sayd thre perylls. Almyghty god hath
euer ben so mercifull vnto all suche as call to hym with

a true mynde vnsaynedly and for a good entent to geue
them knowlege in thynges that be doubtfull. This appe
red manifestly in the noble man called (Cornelius centu
rio) whiche all thought he was a gentyle and not lerned
in the maner of Iewes nor of crysten people: nevertheless
he prayed to god helply to haue knowlege of the ryght &
true Waye. Our moost gentyll lord sent vnto hym an an
gell/ whiche gaue vnto hym money on to goo vnto Sym
on peter of whome he shoulde knowe all his desire. Al
so a certayne man named Phylpp a chiefe ruler of a towne
called Saza/ this sayd Phylpp gaue hymselfe many tymes
to praye/ and on a tyme as he went to Iherusalem in pyl
grymage/ it fortuneth that saynt Phylpp the apostle by
the commaundement of god companyed with hym by the
Waye/ taught hym the maner and lawe of Cryst wherof
he was ygnoraunt before. And why dyde almyghty god
shewe too these persones the Waye whiche they shoulde
folowe/ but onely because theyr myndes were lyfte vp
vnto hym callinge for helpe in the Waye of trouthe/ for a
good entent and without saynyng. For it is wyrtten in
an other place. **P**rope est dominus omnibus in
uocantibus eum: omnibus inuocantibus eum
in veritate. Our lord is nygh vnto all that call vnto
hym/ namely to all suche as call vnto hym in trouthe. Ther
fore let euery synner not wyllynge to contynue and erre
in the darkenes of ygnoraunce/ go vnto almyghty god by
prayer/ say vnto hym with an houle mynde (not bekyng
one thyng & thynke an other) these wordes folowynge.
Notam fac michi vltimam in qua ambulam
quia ad te leuaui animam meam. **L**orde ge-

knowe the right way wherein he shal make fullyfyng
of goddes commaundementes for he
helpe by my mynde vnto the. Besyde this when þe synner
knoweth the right way wherein he shal make fullyfyng
of goddes commaundementes / yet it may fortune hym to
fere lest his enemyes whiche haue layde in his waye gylt
full dayes byynge hym out of that waye / & make hym to
erre agayne. The deuylles our grete enemyes be veray
stronge / scripture sayth. **Nō est potestas sup ter-
ra que coparet eis.** None earthly power may be com-
pared to them. And when they perceyue a synner leue his
synfull waye / and folow the thorde of true penaunce than
so theye shall purpose set to contraye how to byynge hym
out of that waye by theye dayne deceytes / whiche none
earthly creature may resist without the helpe of our moost
myghty lord god / vnto whose syght all theye tremble and
flee. He onely may be our socour & helpe against these moost
cruell enemyes. Almyghty god is as a stronge tourre for
our defence agaynst all aduersaries. **Turris forti-
tudinis a facie inimici.** who soeuer may come with
in the caryppte of this tourre none enemyes shall at ony ty-
me haue power to hurt hym in body nor soule. **Adēt
a latere eius mille & decē milia a dextris eis
ad eū autē nō appropinquabūt.** Therefore þe pe-
nitent synner must praye vnto god with all his myght to
shewent these sayd enemyes craftely compasse hym not
by theye subtyll meanes / so let hym fro his good purpose
Eripe me de inimicis meis dñe ad te & fugi
Lorde helpe me fro myn enemyes. I come vnto the for

locoure. Last euery penytent synner hath cause to be re-
pentaunce his owne frelyte cause hym to erre & payne
Whiche many do after they haue entered þ way of penance
And our frelyte is so grette that without the mercy of god
We all sholde dedlyne from the right way. Saynt Boole
sayth. **Non. n. bloentis est nec currens hois**
sed miseretis dei. Man hath no power of hymself
it lyeth not in his wyll to cōtinue or do any goodnes / but
onely by the mercy of god. A certayne wyle man sayd.
Sciui qm̄ aliter nō possum esse cōtinuus nisi
tu dederis. Lorde I haue alway knowne for a tyme
that I can not cōtinue by my meanes in my good pur-
pose wout the helpe of the. Saynt Austyn sayd be to al-
myghty god. **Iubes dñe: & iube quod vis.** Lorde
de graunte me to fulfyll thy cōmaundement & cōmaunde me
What thou wyllstas who sayth the wyll of god can not be
kepte without his helpe / he made vs & endued vs with
reason & fre wyll by cause we sholde gyue hede & kepe his
cōmaundementes. He may requyre of vs by a more iuste
tytle any thyng þ we can do than any mortall for he may
of his seruautes not withstondyng he þ hath don & may
on a rule in this worlde wyll straitely cōmaunde his ser-
uautes to fulfyll his mynde. For they let the penytent syn-
ner make his prayer to god sayng. **Doce me facere**
volūtātē tuā: qz deus meus es tu. Lorde teche
me to accomplishe thy wyll / for þ arte my god. & Bytter
to is treated of þ synners fall also of his cōpyng agayne
in what maner his return þ ge was. & thus we haue spo-
ken of his petycyon made to þ father. Now in þ. iij. place

We shall speke of þe word which in oþer chon he shall
receyue of his fader. What elles shall a meke & merciful fa-
der do to his sone returnyng to hym wth so grete penaunce &
full purpose to amende but shortly bynge hym in to his
hous. So þe fader of this prodigall chyld bled hymselfe
to his sone commaunded also his seruantes to clothe hym ne
wey & payre a grete feest. Shall not our heuenly fader
do in þe maner to a synner returnyng to hym & yes wthout
doubt & meche more for he shall bynge his chyld not in
to an hous of a lytell circuyte but in to his moost large & g-
dome in to the best & moost plentuous countree. Who so
euer is ones fered in to it may neuer after erre/or do amys
for þe which the þinge þe kyngdome of god is here called (ter-
ra recta) a londe wthout erre. In an other place it is named
(terra beatus) þe londe of euerlastyng lyfe. Many tymes
it is also called (regio beatorum) the regyon of them þe shall ly-
ue euerlastyngly. Many faders there be vnto whom yf
theyr chyldren returned þe wolde cast them in to strait pry-
sons there to be sore punished for theyr myssynginge. But
our heuenly fader whole spyrte is moche more meke/as
it is remembred by our laurout in a gospel spekyng to his
discypples whan they desired punishment on þe samary-
tanes he sayd to them. **Descitis cuius spūs estis**
Wote ye not of what spyrte ye be. As who sayth of a be-
nygne & gentyl not prone to do vengeance but alway re-
dy to mercy the fader of heuen is of a meke spyrte. It is
wryten in þe booke of sapience. **O q̄ bonus et q̄ sua-
uis est dñe spūs tuus in oībus.** Lord how good
& gentyl is this spyrte in all thy werkes. This gentyl sp-
rte of our heuenly fader shall bynge vs in to the lond wth-
out erre out in to the regyon of eternall lyfe. For he onche

Is worthy to be named a father. **H**ic quoque pater
tas que in celo & que in terra est nominatur
Of Whome every father doth bothe in heven & erthe hath
his begynnyng & name. In so moche therfore as he & he
all other hath the name of a father/therfore his desyre
shall be the more meke & gentyll vnto vs/so þ the penitent
may saye as solo weh in the nexte verse. **S**pūs tuus
bonus deducet me in terrā rectā: propter no
men tuū dñe. **L**orde thy good spyrte shall brynge &
lede me in to the londe of eternall pleasure/ not by myne
o'wne deservynges/ but for thy onely name. **N**ow over
no doubt of this prodygall chyld was meruaylously co
forted & reuyed by the swete consolatory wordes of his
father where before he was in maner deed & perpyshed/as
is shewed in the gospel. **H**ic meus mortuus
fuerat & reuixit. **N**ow chyld was deed & now is reuy
ed. **N**ow is he reuyed/truly by the equitye of his father.
(Equitas) is called the thyng that phyllosophers named
epicheia whiche is properly the mynde of þe la we. **I**t
ought rather to solo we the mynde of the la we than the ex
tremyte of the wordes wyten in it. **E**llesas Cicero sayd
Sūma ius summa iniuria erit. **T**he la we is
bled extremely after the wordes as they be wyten shall
be many tymes grete wronge. **E**xample. **P**eraventure
there is certayne constytucyons made in a Cyte by this
maner. **I**f after a certayne houre in the nyght any persone
ascende and come over the wallis of the Cyte he shall suf
fre deth. **I**t fortuneth after ennemyes to come and laye
syege to that Cyte/thynkyng for to gete it the nyght fo
llopyng/ whiche thyng is vnknowen to all the cyte

3. Jere excepte one that by chance was that he shoulde
out of the gates. This man knowynge the counseyle of
those enemyes shortly dysmeth ouer the Wallis of Jeru-
salem warnynge to all other ctytezens / & soo by hym the
cye is saued. So accordinge to the wordes of the lawe
he shoulde suffice deth / not withstandinge the mynde of hy
whiche made y^e lawe was sette contrary. Thus after J^e
hysce wyrtten he shoulde dye / but accordynge to equyte he
were worthy to haue a gretere warde. Euen so it is wy-
rtten amonge y^e lawes & ordynaunces of god. **Hic qui**
peccauerit: ipsa morietur. That soule that is synfull
shall dye eternally. If this sayd constytucion & lawe shoulde
be obserued accordynge as the wordes do soude / se we
or none shoulde be saued / syth no creature was euer borne
wout synne / se we excepte. But the mynde of this sayd lawe
& instytucion is to be taken hede of more than y^e letter as it
lyeth / whiche mynde & entent we may gadet of other pla-
ces in scripture. Almyghty god sayth by his pphete Eze-
chell. **Nolo mortem peccatoris: sed ut conuertatur**
et uiuat. I wyll not the eternall deth of a synner / but y^e
he be conuerted from his wyched dysposycyon / & by his so-
doyng come to euerlastynge lyf. So almyghty god wyll
thus / this is his mynde / y^e a synner beyng in deedly synne
is worthy to dye eternally / but agayne yf he forsake synne
& by penance turne to that blessed lord / he shall be saued
This is the equyte of this sayd lawe / wherof the penitent
ought to take grete comforte & saue y^e soule wth. **Quia**
uisceribus meis iniquitate tua. Lorde thou shalte comfor-
te me by the equyte of thy lawe. For where as I by synne
am deed sppeytually I shall remembze it and call for mee-
re.

er so be reuyued. The felicity & pleasure of the heavenly
city is maruailously great for who neuer is enen entered
in to it & made parte taker of that great feast shall neuer af-
ter sele any mysery neyther of body nor soule. For the bo-
dy shall neuer after be mortall. Also where it was origi-
nally brought forth in corrupcion than it shall clye in cor-
rupcion without possibylite of deth. Our bodies be na-
turally feble & weyke but than they shall clye in strength
inennarrable. Further as touchynge the dysformyte of þe bo-
dy than it shall be all in glory shynynge bryght as þe sonne
where also it is gyuen vnto sensualityte than it shall be all
spyrituall & the appetyte continually obedyent vnto rea-
son. No slooth or sluggishenes shall than be in it but all
agylite & quyknes. No grossenes but it may perceiue tho-
ro we any stone be it neuer so thicke no spot no blemyshe
but all shynynge in glorie. The body shall than haue no
mynde of any corruptible thyng for ever after it shall be
immortall & impassible shall be at þe tyme so spyrituall
that no rebellyon may be byt wene body & soule none en-
uyne desyre to be exalted no couetyse of ryches shall than
greue þe body but every man gladd of other without all
these sayd transitory thynges. Pleasure shall there be plen-
teuous for all shall be sacrate continually with the ryche
of all pleasure. The prophete saythe. **S**aciabo: quia
apparuerit gloria tua. Blessed lord I shall be ful-
fylled and content when thy Joye shall appere that is to
saye at suche tyme as it shall be thy pleasure to call me vnto
to thy kyngedome. More ouer in that celestyall regyon is
rest alwaye without trouble. There shall every man and
woman be content to the bittermoost without any mur-
mure. But contrary wysen in the regyon and countree of

this worlde can not be but trouble and y^e channes. For
whether we conserue our selfe into the worlde or forsake
it so muche as we may yet shall we suffer grete labou-
res and afflictions of the soule. I proue it by this questyon
Doest thou that art desirous to haue worldly pleasa-
res come vnto theym by thousandes and in maner innu-
merable laborious meanes. Also when thou haste opey-
ned thy wyld doost thou not fynde as many dyuers wayes
to kepe them. And last no man can tell how muche it gre-
ueth the to remembre how thou shalt leue all these plea-
sures. Eytther to be taken a way by force or any other cha-
nce. Suche as gyue theymselfe to worldly voluptyes may
well saye. **Passati sumus in via iniquitatis
bias difficilis.** we be made wery in the laborious
way of iniquyte to gete worldly goodes. We haue wal-
ked harde wayes that is to saye taken grete paynes vpon
vs to haue them continually in possession. For this cause
euery penitent after this lyfe shall haue the thyrde com-
forte whiche is this he shall be bitterly deliuered from the
se grete tribulacions and come vnto euerlastynge tran-
quyltye & rest. In so muche he ought to put his trust onely
in god saynge that solo weh. **Educes de tribula-
tione animam meam.** Lorde thou shalt byynge
my soule out of all tribulacion. It is also the word in the
gospell how some hadde enuy that this prodygall chyld
was soo louynge and meekfully entreated of his father
for his eldest broder the whiche was at all tymes perma-
nent and abydyng in his fathers householde toke it gre-
uously also by the meanes of other seruantes hadde en-
uy at it. By this we may perceyue two kyndes of aduer-

sayes. One is of suche as thynke themselves to haue deser-
ued more than other / as they the whiche be occupied in-
cessantly in doyng good werkes and operations with-
out intermyssion of any deedly synne / and by that presu-
me of theyr deservynge. The other is of those that wyll en-
tyle a man to haue enuy. And they ben deuylles the whi-
che many tymes bynge in to the myndes of good folkes
suche bayne prayles for theyr deservynge. This thyng
we rede done in another parable / where is the word how
they that were hyred aboute none of the daye to worke
in the vynegarde receyued as moche for theyr labour and
trauayle as they the whiche hadde wrought all the hole
daye / wherfore some hadde enuye and grudged agaynst
theyr housholde lader at y payment of theyr wages / but
he anon swaged theyr enuy with his answer sayenge.

Non licet michi quod volo facere. Say
not I do what I wyll. Lyke maner the elder broder of
this prodygall chylde sayd. **E**cce tot annis serui-
tibi et nunq̃ mandatum tuum preterui: &
nūq̃ dedisti michi hedū vt euz amicis meis
epularer: sed postq̃ hic filius tuus qui deuo-
rauit substantiam suam cum meretricibus
venit: occidisti illi vitulum saginatum. sa-
det I haue done the scrupce all the dayes of my lyf hyther-
to / and at all tymes kepte thy commaundement / yet thou
neuer gaue vnto me so moche good as a kydde for to ma-
ke mery amonge my frendes. But at the comynge agayne
of this prodygall chylde whiche hath spent his substance
with comyn women solo wyng the sensuall appetyte

of his body thou hadst kylled a fatte calfe & made good che-
re for his returnyng. Now ye perceyue With how grette
Indygnacyon this elder broder toke the forgyunes & p-
te rectyfyte to his yonger broder / by his good fader. But
this gentyll fader scynge the dysdeynynge mynde of his
eldest sone / came vnto hym With swete and softe wordes
sayenge. **E**li tu semp mecū es & oīa mea tua
sunt: epulari autē te gaudere oportebat: qz
frater hīc tuus mortuus erat et reuirit: pe-
rierat & inuentus est. Sone thou haste ben With
me continually / & all that I haue is thyne / be not Wrothe /
for where as thy broder was in maner deed / now is he
reuyued / he was lost and now is founde agayne. For this
cause I coude do no lesse but make mery and be Joyous.
On this maner our heuenly fader shall answere our ene-
myes for the loue of his penitent chylde / With colde and
softe wordes / wherfore it foloweth. **E**t in mīa tua
disperdes inimicos meos. Blessed lord & shalte
With mercy mytygate the enuy of myn enemyes / soo that
they shall haue no power agens me. This fyrst kynde of
enemyes shall peryshe and come to nought by processe.
But the other whiche as we sayd is the enuyous kynde
of deuyles that dayly & hourly be aboute to put in to the
myndes of good folkes this calumnious byre of enuy and
malice shall bitterly be destoyed. Without doubte these
mortall enemyes at all tymes laye wayte With as many
subtyll craftes as they can to catche good people in to theyr
daungers / they conceyte no thyng more than to haue sou-
les in captiuyte / & so byynge them in to eternall dampna-
cyon. They cuer bere scourge / and crucyfyre soules in this
lyfe / and theyr desyre is to contynue Without ende / Whan

also they perceyue a penytent synner forsake his synfull lyf
& myghtely ascende vnto þe throne of vertue with contyn-
aunce in þe same in spyte of them/ than many tymes they de-
re such as wolde be good vnto the synne of enuy/ he as þe
seruaunt entyled þe elder broder when he sayd. **E**ratet
tuns venit & occidit p̄f tuns vitulu sagina-
tum q̄ saluū illū recepit. The broder is comen ho-
mer/ for Iope that he is returned home & founde the fader
hath slayne a fatte calfe. With the whiche wordes among
this elder broder was moued to indignacyon & for anger
wolde not come in to the hous. But after this lyf the pe-
nytent shall be endued w̄ this other grete comodite/ þe
to saye/ he shal neuer after be troubled with these sayd ene-
myes/ for they shall be cast do wne in to the depe vongron
of hell for euer more. **E**t perdes oēs qui tribulat
aiam meam. Blessed lord/ thou shalt bitterly cōsol-
de myn enemyes whiche now put my soule to grete tribu-
lacyon. Our gentyll lord/ & fader shall geue w̄ us a good
wyl all these sayd comoditees vnto the penytent synner
whiche hath made hym self. Iste goddes seruaunt/ the scrupu-
de of þe deuyl bitterly abiecte & cast a way. This moost wy-
se craftes mayster almyghty god can not but make recog-
nycyon of his owne handys work/ namely when the dyf-
formyte & blottynge is cleene done a way/ þe to saye when
our synnes wher with þe deuylles made blacke our soules
in þe lyght of god/ be cleene expulled by sorow & penance
he can not se penytent soules to petyther/ for when they be
his lykenes. God create man of nought & made hym lyke
his ymage/ eitherfore man is a peculer thyng/ eny myppro-
pyed to god for .ij. causes. fyrst for by his powre he was
create of nought. Seconde bycause he was lyke to his

o'lyne ymage. But besyde these our lord may clayme man
 for his o'lyne by a Juster tytle in so moche he bought hym
 With so grette a pryce / that is to saye / With the p'ecious blo
 de of his ouerly begotten sone. For this he may call hym his
 o'lyne of ryght. Let the penytent synner come to this blef
 fy'd loyde & saye. O my lord god beholde thy creature that
 thou hast made to thy ymage / Whiche also thou redeemed
 With the p'ecious blode of thy sone / make recognicyon of
 thy o'lyne synp'litude. Helpe to put away all that is not
 of the. I beseeche the be to me as ryght wyse as thou haste
 ben to o'ther / socoure me that am aboute to ryse fro synne &
 come vnto the. Sponge thy o'lyne out of the myserable
 searpynde of deuylls wherin it hath be put do'vne a lon
 ge season. Not bycause I am thy sone / for of a trouth I
 am bo' worthy so to be called. But **Q**u' ego seruus
 tuus tuus. bycause I am thy seruaunte. ¶ Thus is
 the fall of the synner into mysery made open and shewed.
 Also his ry'sponge agayne / What his petycyon shal be vnto
 the heuenly fader. And last / how many grette comodyties
 he shall optayne / Whiche our blessed lord fader of mety
 graunt vnto vs all. Amen.

¶ Here endeth the expoficyon of the. vij. psalmes. En
 prynted at London in the fletestrete at the sygne of the
 sonne by Wynkyn de Worde prynter vnto the most ex
 cellent pryntesse my lady the kynges graudame. In the
 yere of our lord god. M. CCCC. ix. the. xij. daye of
 the month of Iun.



